

One Hundred Twenty-fifth

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 2, 3, 4 and 6
1955

With Report of Discourses



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The One Hundred Twenty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, Monday, and Wednesday, April 2, 3, 4, and 6, 1955.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday, and Wednesday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 2, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSVU at Richfield, KJAM at Vernal, KVMU at Logan, KSUB at Cedar City.

In Idaho: KID and KID-TV at Idaho Falls, KWIK at Pocatello, KRXX at Rexburg, KBAR at Burley (Sunday only), KEEP at Twin Falls, KFXD at Nampa, KBOI at Boise.

In Oregon: KWRC at Pendleton, KLBK at LaGrande, KOIN-TV at Portland (Sunday morning only), KBES-TV at Medford (Sunday morning only).

In Nevada: KLAS (Sunday afternoon only) and KLAS-TV (Sunday morning only) at Las Vegas, KELY at Ely, KZTV-TV at Reno (Sunday morning only).

In Arizona: KTYL at Mesa, KOOL-TV at Phoenix (Sunday morning only).

In Colorado: KEXO at Grand Junction, KLZ-TV at Denver (Sunday morning only).

In California: KBLA at Burbank, KEEN at San Jose (Sunday afternoon only), KSRO at Santa Rosa (Sunday afternoon only), and the following Sunday morning only: KOVR-TV at Stockton, KEYT-TV at Santa Barbara, KFMB-TV at San Diego, KNX-TV at Los Angeles, KGO-TV at San Francisco.

In Washington: Sunday morning only: KTNT-TV at Tacoma, KHQ-TV

at Spokane, KIMA-TV at Yakima, KEPR-TV at Pasco.

In New Mexico: KVBC at Farmington (Sunday only).

In Texas: KTSM at El Paso (Sunday morning only).

In Texas: KTSM at El Paso (Sunday morning only).

In Hawaii: KGMB at Honolulu (Sunday morning only by delayed broadcasts).

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood assembled in 73 other buildings in Utah, Idaho, Wyoming, Nevada, Colorado, Washington, Oregon, Arizona, and California.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson,

Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

Assistants to the Twelve Apostles: Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

Presiding Bishopric: Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, Assistant.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

Mission Presidents: Richard L. Evans, Temple Square, Salt Lake City; Delbert G. Taylor, Eastern States; J. Howard Maughan, New England; Isaac A. Smoot, Northern States; Lorin L. Richards, Great Lakes; G. Eugene England, North Central States; M. Ross Richards, East Central States; Alvin R. Dyer, Central States; Peter J. Ricks, Southern States; Samuel A. Hendricks, West Central States; Claude W. Nalder, Central Atlantic States; LeGrand F. Smith, Texas-Louisiana; Albert Lewis Elggren, Western States; Bryan L. Bunker, California; Thomas W. Gardner, Northern California; James A. McMurrin, Northwestern States; J. Melvin Toone, Canadian; Scott Zimmerman, Western Canadian; Harold I. Bowman, Spanish-American; Claudious Bowman, Mexican; Golden R. Buchanan, Southwest Indian; Gordon M. Romney, Central American; and D. Arthur Haycock, Hawaii.

FIRST DAY

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 2, 1955.

The Tabernacle was filled to overflowing. The Assembly Hall just south of the Tabernacle and the Barratt Hall were also filled to capacity with people. In both of these buildings provision was made for those present to see and hear the services by television as they were broadcast from the Tabernacle. In addition the services were broadcast by direct wire to members of the Priesthood who had assembled in 17 Church buildings in Utah, 10 in Idaho, 2 in Wyoming, 3 in Nevada, 1 in Colorado, 4 in Washington, 2 in Oregon, and 32 in California.

The singing for the session was furnished by the Men's Chorus of the Tabernacle Choir.

President David O. McKay presided and conducted the services of this meeting, which commenced promptly at the time appointed.

President David O. McKay:

This is the second most happy surprise we have had today. This afternoon, in the midst of the snowstorm, we found this Tabernacle filled to overflowing by members of the Primary Ward and Stake Boards,—an overflow meeting even during that blizzard. Now tonight, in the midst of this most unprecedented snowstorm, we find the Tabernacle filled, people standing, overflow meetings, well attended. It is an indication of the interest, faith, and loyalty of members of the Church.

We have here a notice from Bishop

Isaacson that the plane carrying the flowers for Conference was not able to land on account of the snowstorm and had to fly to Denver. The flowers will be sent back as soon as possible. Another surprise! A demonstration of the means of transportation in this age.

What I am going to read now must not be taken as a precedent, but I am going to read it. I have a letter here from Mr. Hendry, the Vice President and General Manager of Intermountain Theatres:

"All stake presidents, Bishops, and their wives are invited to attend a special preview showing of the new motion picture, 'A Man Called Peter,' deeply spiritual story of Mr. Peter Marshall, to be held on Tuesday, April 5, at 9:30 a.m. at the Utah and the Capitol Theatres. The picture is being shown at both theatres simultaneously at this time."

You are all invited. I read it because "A Man Called Peter" is well worth seeing, and has a message of spirituality most timely for the nation at this time. We thank Mr. Hendry and his associates for this courteous invitation to Presidencies of stakes and Bishoprics, who may make arrangements accordingly.

This General Priesthood session is the opening session of the One Hundred Twenty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and in addition are being broadcast by direct wire over a public address system to members of the Priesthood assembled as follows:

In Utah, 17 Church buildings; In

Idaho, 10; Wyoming, 2; Nevada, 3; Colorado, 1; Washington, 4; Oregon, 2; Arizona, 2; California, 32; a total of 71 sessions in addition to these on this Temple Block.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the organ. We shall open by the Men's Chorus of the Tabernacle Choir singing, "Jesus, Lover of My Soul," conducted by Elder Cornwall, after which Elder Gordon M. Romney, president of the Central American Mission, will offer the invocation.

Singing by the Men's Chorus, "Jesus, Lover of My Soul."

Elder Gordon Romney, President of the Central American Mission, offered the invocation.

The Men's Chorus then sang the hymn, "O Say, What Is Truth?"

President David O. McKay:

Last December Elder Wendell B. Mendenhall was appointed to go on a special mission to New Zealand to attend to matters important to the building of the School near Hamilton, New Zealand, and to have in mind some ideal locations, any of which might be suitable for the building of a temple. He performed his duty well. We should like to hear from him tonight. I think you will be pleased to get the spirit of that mission.

We should like to hear as our first speaker, Elder Wendell B. Mendenhall, who is president of the San Joaquin Stake.

ELDER WENDELL B. MENDENHALL

President of the San Joaquin Stake

PRESIDENT MCKAY, President Richards, President Clark and President Smith, fellow members of the Priesthood of God, I pray that the Spirit of the Lord will give me utterance this night, that I may bring to you a message of the people who dwell deep in the South Pacific. I ask our Heavenly Father to bless me that I may bring to you the spirit of these people who have lived for many hundreds of years, tucked

away in the South Pacific Islands, a people who have the blood of Israel flowing richly in their veins.

I thank President McKay and the First Presidency for the assignment which was given me, and I was very humble in the performance of this duty, knowing something of the nature of the mission which I had to perform.

My good brethren, I invite you tonight to indulge with me and imagine that

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each of you was a returned missionary from one of the many South Pacific Islands. I invite you to do this in order that you may fully appreciate the things that are being done in the interests of those people who are members of the Church. I am grateful I know them, that I know their hearts and their feelings. I am above all grateful for the simplicity of their souls, for the implicit trust they have in God, their eternal Father.

I pray to my Heavenly Father daily that I shall never in all my life be anything but one of them, that I can keep the spirit of their simple faith, their humility, and their trust in things that are divine. They literally believe in the words of God and in the words of the prophets of God. They believe if they keep the commandments of God, God will bless them and this is the premise upon which they live. I only wish every member of the priesthood of the Church could have been there and could have witnessed the manifestation of the spirit of those men and women and children when they, for the first time, saw the Prophet of the Living God in this age.

We must remember that in the land of New Zealand the Prophet of God has never stood, and to our knowledge it is the first time in recorded history that the Prophet of God had set his foot in this land. These people truly appreciated this glorious experience.

One night, as we were getting ready to hold a meeting to set up the itinerary for President McKay, a woman got up in the audience and said, "President Mendenhall, we do not care whether we hear a single word from the Prophet of God. All we want is to see him. If I can just bring my six children and let them see him, it will serve them all the days of their lives."

I wish all the membership of the Church could have heard her humble testimony. I wish every member of the Church could have the same simplicity of faith, that humility to believe in very deed in the greatness of the Prophet of the Living God. The experiences which followed President McKay's visit there were many and touched the hearts of thousands.

As President McKay told you, one of my assignments was to select several

likely spots on which a temple could be built. Several spots which looked like they might be desirable were found, but as I was traveling in a car one afternoon I came upon another spot and without any question of a doubt I knew the reason why the temple should be there. I drove up over the top of a hill overlooking the area and my decision was confirmed.

The next morning at daylight I went back by myself to look around and take some pictures. About ten days later President McKay came. He arrived at the college at Hamilton after dark. At daylight the next morning we set out to look over the properties. We drove up over this hill, opened a gate and went out into the paddock. We drove up to the spot I had seen. There were five of us in the car and as we stopped, three of the brethren got out on the right side while President McKay and I got out on the left. He took me by the arm and we walked about 15 or 20 paces from the car and he turned to me and said, "What do you think?"

I had not said a word to him. No one else knew a thing. When President McKay looked around the area and saw this beautiful hill, he said, "This is the place where the temple should be," and this statement confirmed the thing which was in my heart. Then a week later President McKay came back to this beautiful spot and I bear witness to you, my brethren, that I saw the Prophet of this Church in the spirit of vision and when he walked away from that hill, he knew the House of the Lord was to be erected upon that particular spot.

The property was not ours. It lay between two pieces of property owned by the Church. We had to investigate and find out if it was possible to purchase this property. It was owned by three brothers, their sister, and mother. I went to see these people. I had been to see them before, however, and they had told me they did not want to sell. One day as we were leaving the college the three brothers came up to the car and said they would like to see me. President McKay went on up to the house and I stayed and talked with them. They said, "President Mendenhall, we have decided we do not want to sell the property at all, but after

President McKay has finished his tour, will you come and see us?"

The day President McKay left for Australia, Elder George Biesinger, who is in charge of the construction, and I, went back to see the Murray brothers. We sat on the hill that morning and talked to them about their property, and about eleven o'clock we decided we would go see an attorney. There were two of the brothers present so they called the other brother who was fishing. They called the sister from another community and they got their mother and all went into town. At three o'clock that afternoon they had decided to sell the property.

Elder Biesinger and I had gone over the property very thoroughly and had put a valuation on it by breaking it down into various lots and acres. We met with the attorney and he overpriced the property considerably. After discussing the matter for about an hour, he said, "Would you be willing to consider this purchase if I break this property down my way and arrive at its valuation?" And we hazarded the chance and said, "Yes."

He figured the property his way, not knowing what was in our hearts or that we had our own valuation on paper in our pockets. He passed his paper to us. We looked at it. It was exactly the same figure, right to the penny, we had figured that morning before going to his office. At five-thirty that evening we had the signed papers. The attorney had his stenographer go to his home to draw up the contract. It then had to go through the Land Court, the Aggregation Court, to determine whether the government would approve this purchase.

We had already been to the House of Parliament. President McKay and his party had had a visit with the deputy prime minister and we had visited with the Minister of Lands and Maori Affairs and others concerned. Following our visits to the different offices, and due to the favorable impression President McKay had made on these men, we were assured that the Minister of Lands and Maori Affairs would come and view the property.

In the meantime the property was turned down by the Aggregation Court

but the Minister did not know this. At ten o'clock the next morning he came and we escorted him over the property and later he said, "It will take about two weeks to determine whether we will approve this purchase or not." And as we drove by the beautiful buildings under construction around the college, he turned to me and asked, "Mr. Mendenhall, what are your intentions concerning this school? Is it for Maoris only?" I said, "No sir, Mr. Corbett. This school is for Maoris and Pakihas (meaning English) alike. We believe in developing the Maori people to the highest standard of any people in this land," and he replied, "That is the very policy I believe in."

As we drove out of the gate Mr. Corbett turned to me and said, "Will you please take this dictation?" I took a pad from my pocket and he said something to this effect: "Received personal assurance this day from the Minister of Lands and Maori Affairs that the New Zealand Government will not oppose the acquisition of this property." And the transaction was closed. The property is now owned by the Church and will soon be ready to be used for the purpose of building a temple and the development of the school and farm lands. To my knowledge there is no other project underway in the Church that is comparable to this one in New Zealand.

In 1949 President Gordon C. Young bought the first piece of property in New Zealand for the Church on which the college was to be built. There is a very spiritual story back of this purchase and the way it was purchased, similar to the one I have just related. However, a portion of the property was acquired and later on additional property was purchased. Elder George Biesinger was sent to be the building director. They started out. They had no transportation permits. They had nothing with which to build. They had no timber. One of the first things they had to have was a brick plant. Then they had to have concrete. Then they had to have someone teach them how to proceed. They had to have labor, and so they established themselves on this basis.

They acquired a rock quarry and more than 4,000 acres of timberland.

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They purchased a sawmill and started to saw timber. They started to crush rock. The concrete started to arrive from America. They taught the Maori boys how to make bricks. They built a big planing mill in which to do their shop-work. They had to get all their machinery and materials as well as all the instruments that are necessary for building. They had to develop the property for farming and they went out and called about 200 boys to give of their time and service to this building program.

The boys came to the college and were supported by their parents and by the mission district. By the time President McKay arrived most of the boys had already worked for two years. Some of them had returned home. President McKay asked many of them if they knew anything about their trade when they first came to work and they told him no, they knew nothing about construction work.

Under the direction of Brother Biesinger the group sent there from Zion have done a marvelous job in directing this work. The women who have gone from here are working 12 and 14 hours a day on this program. Every one is working in the sawmills, in the rock crushers, in the lime pits, in the cement plant, in the planing mill, in the timber, and some are laying brick. You have never seen such a pioneer organization in your life, or conditions under which they are working. They have built 5 chapels and have made all the materials for these chapels right at the college site. The school is, undoubtedly, in progress now. Families are learning how to produce. They are learning how to live. Boys are learning trades. Everyone is learning something about life during the construction of this school. It is amazing what is being done under the direction of these people who have been called to go there to direct this great work. It is the finest single missionary in New Zealand, and without a doubt it is the dawn of a great period of progress for the Church in New Zealand. Everyone has his eyes on this vast building program.

Brother Biesinger is on his sixth year in New Zealand. He has his wife and six children there, three of the children

having been born in New Zealand. We cannot give this man too much credit for the things he has done. I want you to know that he has put in many more hours than most of us can appreciate, and his life is dedicated and devoted to this work, to the building of the school and to the building of missions and other projects in the Pacific.

President McKay assigned Elder Biesinger and me to go through the mission to call men to come to help build and to help finish the school. We were going to locate 15 or 20 men. We covered all but four districts of the mission and came back with 100 men. Some of them owned their own business. Some were carpenters, bricklayers. There were farmers, plumbers, and they just dropped their work and said, "We are willing to give our time and our services to the building of this college." They knew nothing at all about the temple at this time. They were only coming to build the college in response to a call.

About six o'clock one morning I was talking to a man and he said, "President Mendenhall, I have only been a member of the Church for two weeks. May I bring my wife and go to the college and build? I will spend the rest of my life doing anything you want me to do." Following this conversation another man came up to me and said, "I have milked cows all my life. You must have a dairy at the college. I have 12 cows and a milking plant and if you will bring a truck and take the 12 cows, I will give you both the milking plant and the cows and I will devote the rest of my life on the dairy."

We had a man who has spent most of his time in bed for over two years call to us one morning as we went by and wave a 50 pound note from his window. He asked us to come in, which we did. He said, "I can't help build this college but I will support one man for two years and here is a 50 pound note for my first installment in keeping that man on the job."

I was talking to a man on the college grounds one day and I said, "Who are you?" He replied, "I belong to so-and-so, who is my wife and she is a member of the Church." I said, "What are

you doing here?" He answered, "I came here because my wife asked me to come." I said, "Do you do everything your wife asks you to do?" and he replied, "Sure I do. She is a Mormon and I believe what she says." I said, "Are you a member of the Church?" and he answered, "No sir." Then I asked, "Why aren't you a member of the Church?" and he replied, "Because my wife hasn't asked me."

Well, that is the way these things go. Today, that man is a member of the Church. Someone besides his wife asked him.

My brethren, these people have real faith. They are willing to respond to the call of authority, and this vast program that is in progress in New Zealand merits our humble prayers and our humble attention. I pray humbly that all of us may have an interest in these people. We owe a great deal to Matthew Cowley who spirited this program to a great extent and I testify to you and as President McKay would do also, that on many occasions while we were there, Brother Cowley's presence was actually felt.

President McKay talked of this one night in the little town of Tauranga, where Brother Cowley first started his early mission, and I testify to you that the grand and powerful spirit of that man, as well as his influence, was felt many times while President McKay was touring that mission.

At the close of the tour there was a great farewell given for President and Sister McKay at the Auckland Airport. Following the dancing and singing prepared for this farewell, an announcement was made over the loudspeaker that there would be a closing prayer. Everyone, including the airport officials removed their hats. A very personal friend of President McKay's stood up to the microphone and offered a most beautiful prayer. As I looked around I saw hundreds of people with their heads bowed. Jim Elkington, a Maori man whom President McKay has known for 34 years, gave this prayer and asked the blessings of the Lord to remain with President and Sister McKay and Brother Murdock. It was most touching indeed.

Just before President McKay left, a

parting message to the people of New Zealand was read and I should like to read it to you.

"Our assigned week in New Zealand is ended—one short week. Truly time rushes by us like the wind. The welcome extended to Sister McKay, President Murdock and me by the people of this great country will ever remain one of our hearts' treasures. To the Government, County, Municipal and City Officials, to the many non-member friends, to the Church officials, missionaries in the field, and at the college, to the thousands of loyal members of the Church, who have so graciously expressed their love in the meaningful 'haere mai, haere mai', to each one and to all, we say with hearts full of gratitude to you, and especially for the Gospel of Jesus Christ that makes us one, 'Thank you. Goodbye, and God bless you.' Affectionately, David O. McKay."

The influence of the prophet of the Lord in all the Pacific is historical, and the blessings of the temple in the Pacific will do more for those people such as nothing in all the history of Mormonism has done for them. This brings to them the fulness of the Gospel.

God bless them for their desire to serve him and to keep his commandments, and I bear my witness to you I know that these things are true, and the Gospel is true, and my life is only important to me and to others as I keep the commandments of God and serve him, all of which I ask in Jesus' name. Amen.

President David O. McKay:

Typical of the world mission of the Church of Jesus Christ, we shall now ask you to come from under the Southern Cross of New Zealand up to near the Arctic Circle, where in June there is no night, as we hope the Gospel will shine in the hearts of all some day, night and day and forever.

When the Finnish Mission was first organized, President Henry A. Matis was appointed president. He has just recently been released. He is with us here tonight, and will be our next speaker.

ELDER HENRY A. MATIS

Former President of the Finnish Mission

PRESIDENT MCKAY, President Richards, President Clark, President Smith, fellow brethren of the Priesthood, I am privileged to be with you this evening. I bring you greetings from Finland, as we would say—"Terveisia lähetyssaarnajilta ja jäseniltä Suomen lähetyksentältä"—or greetings from the missionaries, and members of the Finnish Mission.

I am appreciative, brethren, being the weakest of the weak, of standing before you and testifying to the goodness of our Heavenly Father to me in his work of the ministry. I am appreciative, also, of the opportunity that we have had of serving him, particularly in the country of Finland.

As a great missionary in the Book of Mormon, the Prophet Alma said, "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" (Alma 29:1.)

Brethren, I have had the wish of my heart, I have been a missionary. I have had the opportunity of crying repentance to the Finnish people. Possibly a little personal history would give you some background as to why I am appreciative of this opportunity, and of this blessing.

I was born near the borders of Utah in a little mining town called Telluride, Colorado. After finishing college, I went to Pittsburgh, Pennsylvania, in the Eastern States Mission, to hear the Gospel message. The Lord needed to prepare me, brethren, so that I could accept the truths of the Gospel. I bear testimony that he prepared me for the Gospel as well as that he prepared me to go to Finland. You see, it is unusual in that I am of Finnish descent. My father and mother were Finnish. They came to a land of promise not knowing about the Gospel. I was reared without the Gospel.

In 1904, Elder Francis M. Lyman dedicated the land of Finland to the preaching of the Gospel. Because there was no religious freedom at that time,

very little proselyting was done, even in the Swedish language, which was universal at that time. However, the Lord blessed this little country, and in 1917 Finland gained its independence from Czarist Russia. In 1921 the Finns received their religious freedom. We know from history the Lord spared Finland, and in his wisdom and in his kindness, blessed that country so that it would receive the Gospel in its fullness, taught in the Finnish language.

It was under such circumstances, when the war-ridden but humble Finns thanked their God, our Heavenly Father, for their preservation, that Elder Ezra Taft Benson visited Finland during his tour of the European Missions in 1946. There, Elder Benson, accompanied by President Eben R. T. Blomquist of the Swedish Mission, in the little farming community of Larsmo in Northern Finland dedicated the land to the preaching of the Gospel, and particularly in the native Finnish tongue. After a very successful tour of the European missions, Elder Benson returned to his home and the Lord's work in Zion. Early in the spring of the following year, Elder Ezra Taft Benson left this city by train to go to an eastern city on business. The Lord, in some miraculous way, caused that Elder Benson would get off the train to make a purchase and that the train would leave without him. Brethren, this was unusual, but what was more unusual about the circumstances was that President John K. Edmunds of the Chicago Stake asked me to meet Elder Benson at the airport. I did this, thanking my Heavenly Father for the opportunity of being of service, but Elder Benson, who was looking for someone to open the mission in Finland, observed that I was interested in that country and that I was of Finnish extraction. I am thankful for that small incident, because I bear testimony to you that it was arranged by our Heavenly Father so that my wife, I, and our family could go to Finland to serve him.

We have been in Finland seven years. It is difficult to compress seven years into the few minutes that I stand be-

fore you, but, brethren, I wish to bear testimony to you that our Heavenly Father's spirit was with us during our time in the Finnish Mission. We have been proselyting among a sincere, humble people. The missionaries we have received have been the best in the Church and the Lord has sent them at a particular time to that mission that they might further his work there.

We enjoyed every minute of our mission. In fact, when we left Finland it was like leaving home. Also, when we left there were five hundred members, as well as eleven meeting places which were evidences of the Lord's blessings to us.

Time in athletic Finland is computed either before the XV Olympic Games or after the Olympic games in 1952 which were held in Helsinki. By permission of the First Presidency, we in the Finnish Mission received permission to assist in these Olympic Games. We not only assisted the American officials and athletes, but we also had the opportunity to teach them the Gospel principles, to make the Church known to the leading athletes of the world. One event, however, overshadowed the Olympics in 1952, and that was the visit of our beloved leader, President David O. McKay. The Finns will never forget the visit of President David O. McKay, Sister McKay, and their party. We were grateful to have Sister McKay spend her seventy-fifth birthday in Finland, on John's Day of "Juhannus" as the Finns would say. I wish to take this opportunity to thank President McKay again in behalf of the Finns, the Finnish members and those missionaries who were in Finland, for his visit during that time.

We remember that Finland always pays her debts. This is one thing that we as Americans remember. But do we as members of the Church know how that has been of benefit to the Church and to the Gospel? In 1948 Congress passed Public Law 265 in which all of the money that Finland pays on her war debt will be returned back to her in the form of scholarships and purchase of educational equipment. This gave the missionaries opportunity to hold English classes, to teach English, but primarily to teach the Gospel of Jesus Christ. Also, Sister Matis was asked to be the English

examiner, which gave her the opportunity to contact many hundreds of Finnish citizens who have applied for these scholarships. Brethren, when we needed help the most, the Lord blessed us through the war debt that Finland owed the United States.

Probably little did President Brigham Young know when he sent the pioneers into Western Canada that his vision would assist the Finnish Mission. But, brethren, during the recent Korean War when very few missionaries were sent from the wards and stakes here in the United States, the missionaries from Canada saved the day for the Finnish Mission, as I am sure they did for other missions. The missionaries from Canada were a God-send to our little, young Finnish Mission.

In 1948, we had the opportunity of registering the Church of Jesus Christ of Latter-day Saints in Finland, that is, to have the same status as any other church in that country. It gave us the opportunity of proselyting and of owning property in the name of the Church. It gave us the opportunity of printing literature and of holding meetings, but it also gave us the responsibility of keeping a register of all our Finnish members. Now, what did that mean, brethren? It meant that each member of another church who wanted to join the L.D.S. Church must go to his priest and say, "I want to be a Mormon." This is necessary before baptism. You see that our baptisms were reduced, but the strength of our members and the testimonies of our members were increased. We received sincere members, humble members, but, brethren, best of all, the Finnish Saints cannot be like Nicodemus of old, who went to his Master by night. The Finnish Saint must go to his Master and Savior, Jesus Christ, openly.

Another very important blessing from our Father in Heaven to the Finnish Mission and to the people there was the microfilming program. When permission was given to microfilm, the blessings that resulted from that were beyond measure. I was grateful, brethren, that I received my own genealogy on my mother's and father's lineage back to 1600. But more important is the fact that I received a further testimony of the Lord's goodness and of his plan

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in that one of my ancestors was the first Archbishop of Finland, Bishop Isak Rothevius. This Archbishop of the Lutheran Church began the keeping of Lutheran Church records, while I, his descendant, was instrumental in the microfilming of those same records.

Any story of the Finnish Mission, brethren, would not be complete unless I mentioned the names of Anders Johannsen and Lovisa Johannsen. This fine Swedish-speaking couple were the true Mormon pioneers in Finland. They joined the Church over seventy years ago. What is remarkable about this is that for about twenty-five years they had very little contact with the missionaries who came over from the Swedish Mission. Regardless of this loss of contact, they remained true and faithful to their covenants that they had made with their Heavenly Father in baptism. The descendants of Anders and Lovisa Johannsen were among that small group

of Saints who met with Elder Benson in Larsmo on July 16, 1946, when he rededicated Finland to the preaching of the Gospel.

I bear testimony to you, brethren, that I know this Church is true. I know that Joseph Smith was and is a prophet of our Heavenly Father sent to restore the Gospel truths on this earth. I bear you my testimony that I know that God lives, and that he answers prayers. I bear testimony to you that Jesus is the Christ, the Son of God, the Redeemer of all mankind. I ask the Lord to bless you, to bless us during this Conference time and to bless his work throughout the world. I do this in the name of Jesus Christ. Amen.

President David O. McKay:

We shall now hear from President J. Reuben Clark, Jr. of the First Presidency.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BRETHREN, I pray that the Lord will bless me and will bless you in the very short time that I shall stand before you. The time is slipping. I know that President McKay has some very important matters to take up and likewise President Richards.

I had thought when I came that I might read to you from I Corinthians 12:11 and following, in which Paul, after reciting the blessings which come from the Gospel, and the gifts, compared the body of the Church to a human body. In the course of his discussion he said something to the effect that the head is not without the feet, the eyes not without the ear. He spoke of the unity necessary in the Church, spoke of the members that were seemingly important and of those who were not so important, and yet bound them all together as essentials in one whole.

I had thought that I might read that and then apply it a little differently, because in the latter part of his address on that point he noted that some were called to be apostles and some

other members to the administration of the Church.

But I had thought I might give just a little different turn to that great sermon on the unity of the Church in Christ. I thought I might point out that our Gospel comes in "one package." We may not choose the particular thing that we like and ignore everything else, nor submerge nor subdue it. Everything that the Lord has revealed, except those things which have been fulfilled by his own life and mission and those things which in his wisdom he has relieved or absolved us from doing, such as the carrying on of the United Order, the building of the temple in Missouri, and like things,—everything else is part and parcel of the Gospel. We may not, I repeat, say to ourselves, nor to one another, that this is the important thing or that is the important thing, the others being non-essential or unessential. We have no right to draw distinctions and differences among the commandments of the Lord.

The Lord has given us nothing that

is useless or unnecessary. He has filled the Scriptures with the things which we should do in order that we may gain salvation.

When we partake of the Sacrament we covenant to obey and keep his commandments. There are no exceptions. There are no distinctions, no differences.

And so I had thought that I would urge as a part of the unity concerning which I have taken the liberty always to speak in this meeting of the Priesthood, as a part of this unity we should try to be united in the matter of Gospel doctrines and practices, each and all of us trying so to serve the Lord that we might meet and satisfy the covenant which we make when we eat the bread and drink the water in remembrance of his body and of his blood.

I do not think this is a slight matter. There are groups, not many but some, who take this road to the left and call it the most important, another takes the road to the right with the same plea, another emphasizes this point, another that point, belittling some other points, and declaring that certain things are of the essence, and other things may be ignored. I do not read anywhere that the Lord has given to us, individually, the right to say which is most important. We should seek to keep all of the commandments. I repeat, speaking in the language of today, the Gospel is "one package."

I hope and pray that the Lord will give us that unity, along with all the other unities about which we know. I repeat what I have said so often here, that we being truly united, there is

nothing that the Lord wants to be done that will fail of doing if we set our hands and our hearts thereto. And I pray again that we may see the necessity of accepting the Gospel and all of it, that we may be saved and exalted in his presence.

I bear my testimony to the truthfulness of the Gospel, that God lives, that Jesus is the Christ, the Atoning Sacrifice and all that that involves. I bear my testimony to the Restoration of the Gospel through the Prophet Joseph Smith, to the reality of the First Vision. I bear my testimony to the powers and to the authorities which were first given and then exercised by the Prophet, and that have been bestowed upon and exercised by all those who have followed in his place from Brigham Young down to President McKay. And I bear you my testimony that if I did not believe these things and accept them I should not feel that I was worthy to be a member of this Church. We must accept it all, belittling nothing, shadowing nothing, but openly espousing, advocating, living the principles of the Gospel.

God give us this power, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

The congregation will now join in singing, "Do What Is Right." Under the leadership of Elder Cornwall.

The congregation and chorus sang the hymn, "Do What Is Right."

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

IT IS A HIGH privilege to greet you, my brethren of the Priesthood of our Lord. It is a very humbling thought to realize that I stand in the presence of this great congregation in the Tabernacle, and that my words are heard by the vast numbers gathered in the meeting places mentioned by President McKay. The power and the influence and the potentialities of this vast group of

men overwhelm me. I think of what they have accomplished, and what they are still to accomplish in the advancement of our Father's Kingdom in this world.

I rejoice tonight in the brotherhood of the Holy Priesthood, in the regard and the love which we hold for each other, in our common purpose, and our mutual understanding. I love my brethren

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ren. I think I understand them. I never feel strange in their presence. We speak the same language. We are dominated by the same spirit, and I am sure that there is a bond uniting the brethren of the priesthood that transcends any earthly ties among men, and if the peoples of this world could only understand the bond that binds us together, they would begin to comprehend what is meant by the brotherhood of man.

So I rejoice, my brethren, in association with you. I am grateful to be united with you in giving our service to this greatest of all the causes in this world. I am grateful, as are you, for this remarkable power that God has given to us, this authentic endowment of his own divine authority to administer the ordinances of the Holy Gospel, to bless our fellowmen, and to bless our families and ourselves.

I look upon the priesthood as an investiture of power and wisdom which can come in equal measure from no other source of which I am aware. A man of the priesthood, as I understand it, is entitled to the inspiration of God in presiding over his family. If he is called to office, he is entitled to inspiration to guide him in the administration of his office. If he is called to go out into the mission field,—we have received notable examples of such calls tonight, he is entitled to receive the great inspiration that the Lord gives to men in the performance of their duty. If he is called on to bless the sick, he has the divine power to bestow the blessings that come of the Lord. If he is called on to ordain his fellowmen, he has the authentic authority to give to them the Holy Priesthood and the offices therein.

All of these blessings, which almost defy in their magnitude our finite conception, belong to and are a part of the Holy Priesthood which we bear. We are entitled to exercise them, these high privileges, and bestow these blessings, if we live to be worthy of the spirit and power of the priesthood, keeping all the commandments, as President Clark has so well said,—not a few, but all the commandments,—in order that we may be true vessels of the Lord into which his Holy Spirit may be poured, and out of which that Spirit may come to those to whom we minister.

I pray, my brethren, that we may appreciate this wonderful gift that has come to us, and show by our lives that we are grateful to our Lord for it. I look upon the priesthood as an instrumentality of service. I am sure that it was not bestowed upon any of us merely for his own aggrandizement, but it was given to men to use for the blessing of themselves, their families, and their fellowmen, and the more it is used the more potent it becomes within the servant of the Lord who ministers under the power of the Holy Priesthood.

We are told very definitely in that great section of the Doctrine and Covenants, which I often characterize as the Constitution of the priesthood, that one cannot minister in any degree of unrighteousness, for if he do so, amen to the priesthood of that man. His effort, his labors, his ministry will not be efficacious. He must have the background of righteousness to make him able, capable, of administering the powers of the Holy Priesthood.

I cannot forbear to read to you those well-known verses of the conclusion of the 121st Section of the Doctrine and Covenants which express in such beautiful language, I sometimes think the most beautiful to be found in all literature, the spirit of the priesthood as it has come to us with the fulness of the everlasting Gospel.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D. & C. 121:45-46.)

Where could we expect to secure a more encouraging and hopeful promise than in those words of latter-day scripture? I pray that we may live to be the beneficiaries of that incomparable pronouncement.

Now, my brethren, if I have any duty to counsel, I would like to say just a

word, looking toward the future that may await us, a word that has oft been repeated in assemblies of this kind. I am sure that it is wise to look to the future. I am sure that in our affairs we would do well to provide for such safeguards in our finances, in our business expansions, as to meet a day that may not be quite so propitious as recent times have been. I hope that my brethren will not have to pass through some of the experiences I have seen passed through before, and I believe that with caution and wisdom they can avoid some of those tragedies that have come in times past.

I have always believed, my brethren, that gambling is not legitimate business. I have always believed that legitimate business contemplates a fair exchange of services for services or property, or property for property, in which exchange both parties benefit. I have always believed that any attempts to get something for nothing, to take undue chances, is not only attended with demoralization of business integrity, but often with great tragedy. In my experience of half a century I have seen many of those tragedies. And so, out of my regard for you I warn you against unwise expansion, and incurrence of debt, but to keep as well as you may within safe grounds, that the circumstances of the future may not rise to plague you and embarrass you, and I believe that

the Lord would have you do this because I believe he wants you free—free from the bondage of onerous and embarrassing debts, free from obligations to creditors that might impair your service in his great Cause.

I believe he wants you free to perform his work, to respond to the calls that he makes of you, and I have seen altogether too many in a position of finding it difficult to respond to such calls when they are under the bondage of debt.

The Lord bless you that wisdom may come with your priesthood,—a superior wisdom,—and a discernment which the Spirit of the Lord gives to you. May all be well with you. You have done a great work for the Church, and I know you stand ready to continue that great service, and I know that no greater happiness can come into your lives than the satisfaction which follows from sincere, devoted, helpful service in the Cause of our Lord.

May that unity which President Clark pleads for prevail among us, that the bonds of brotherhood may be strengthened even as the years go by. The Lord bless us that that brotherhood may be brought to the support of our beloved President who represents all of us in his great administration of this work and its extension throughout this world, I pray in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

THIS HAS been truly a spiritual hour. Everyone present has felt the power of his Priesthood. Everyone has felt the sincerity in the testimonies that have been borne by our Brethren.

Messages that are coming from the assemblies mentioned at the opening of the meeting indicate that they, too, are partaking of this same spirit. I trust that my duty in answering some of your questions of a practical nature may not detract in any way, but if possible add to the spiritual influence thus far manifested.

The question has been asked: Is it proper in the administration of ward affairs, for the bishop to add to the budget assignment for ward operations,

the cost of one or more of the Church magazines? If so, should he designate the magazine that the members of the ward should take? The answer: No ward, stake, or mission is under obligation to raise an assigned quota for any magazine published by the Church, and it should not be included in the budget.

Second: Should a member of the bishopric be present always in the Junior Sunday School when the Sacrament is administered in view of the fact that the Junior Sunday School is presided over by sisters? This answer should be given by the Superintendency of the Sunday School, but we will mention this one fact: There should be a mem-

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ber of the Bishopric present, or one appointed by them holding the Melchizedek Priesthood in the Junior Sunday School when the Sacrament is administered.

Next, there is a question which indicates the necessity of being more careful about permitting fathers or other relatives to assist in ordinances of the Fast Meeting. For example, if a father asks to baptize his son, the bishop of course will know whether the father is worthy, or whether he holds the Priesthood. But suppose the father of the son lives in another ward, and appears at the baptismal service and requests the right to baptize. The bishop who has that baptismal service under his direction, should be sure that this father has the authority, and that will apply in blessing a child, or in confirming a baptized member. It is suggested, therefore, that the bishop will explain in announcing a baptismal ceremony or the confirmation, that if any father belonging to another ward wishes to participate he should apply to the bishop before the ordinance, and the bishop should request him to bring his recommendation from the ward of which he is a member. We need not particularize to tell you why.

Next: It is reported that recently some members who have been here for only a few years, indeed a few months, from the mission field, entered the temple and were unable, of course, to understand the ceremony, they could not understand the English language. Bishops, under these conditions, it would be well for you not to be in a hurry to **issue recommends** to the temple to those who do not understand the services nor the ordinances. Their going might prove more injurious to them than helpful.

In order to assist members of the Church better to understand the temple ceremony, arrangements are being made, and have been made for them to hear that ceremony in their native tongue. This will apply now already to six, possibly seven, nationalities. The ceremony has been translated into other languages and as fast as we possibly can, notice will be given when the ceremony will be presented to particular nationalities. We already have the ceremony

in Spanish, as you know, with good results. We have already had a ceremony in the temple in the Swedish language. The ceremony is now in German, about completed in Norwegian, Danish, French, and the Dutch language. Bishops, you may very rightfully and wisely, ask the members who apply to you for recommends to the temple, to wait a few weeks, probably months, and first hear the ceremony, impressive as it is, in their native tongue. Then, afterwards, they may go through and will understand the significance of it.

Indeed, there are of those who speak the English language, some who do not comprehend the significance of that holy ordinance.

Many of our people write over to vicars for information in foreign countries, particularly in England. Sometimes they are unable to furnish the records, even if they are willing, the Church officials in England, and because the law will not permit them to send money out of England, they are therefore unable to return the funds you have sent. Do you get that condition? You cannot get money back; they cannot furnish you the information. People seeking genealogical information, therefore, from England, should carry on their correspondence through the Genealogical Office, and not write directly to the Churchmen in England.

There are one or two other items but the Brethren of the Twelve will present those to you on their visits.

I would just like to say a few words in conclusion, and I hope not to trespass too much upon your time. In September 1946, the Board of Directors of the United States Steel held an official meeting here in this city. At the conclusion of their directors meeting they invited some of the officials of the Church to a dinner as their guests. There were present in that group men nationally known throughout business circles, Mr. Irving S. Olds, Chairman of the Board, Mr. Sewell L. Avery, and others. Mr. Olds was the Master of Ceremonies. At the conclusion of that dinner, Mr. Olds said, "Now, we have not planned for any speeches, but if any present would like to make any comments or remarks, now is the time."

Mr. Nathan L. Miller, Director and General Counsel for the United States Steel Corporation, former Governor of New York State, arose. I remember well his opening sentence: "I am one of those New Englanders who have harbored all the ill-stories that have been circulated about the Mormons; but I will confess that this visit has extended my horizons!" He then said, "No one can walk or drive around this city, observe its cleanliness, its wide, well-kept streets, the physical accomplishments evident on every hand without being impressed with a feeling that there is something peculiarly distinctive here—something different from that felt in any other city. I don't know," he continued, "whether to call it a spirituality—yes, that is it!—there is evidence of a spirituality, the lack of which is felt in other cities." He said he had been searching for the source of it; but could not find that source until he heard the tributes paid the Pioneers during a brief interview in the office of the First Presidency. There was a faith, a great ideal, a greatness among the founders of this State which the descendants evidently have succeeded in a degree to hold. "Your very isolation," he continued, "has been a contributing factor in helping the Pioneers to maintain the high standards that characterized the lives of the founders of this State."

Mr. Miller has now passed, but I wish he had been here tonight and partaken of the spirit of these men mentioned, who are devoting their all to the advancement of the work.

Brother Mendenhall left his own affairs and from a business standpoint, they require great directing, went to New Zealand on his own responsibility and appointed many of those men who directed those builders of the school, and responded to the second appointment willingly, and to another appointment. It matters not what it costs. Brother Biesinger, down there, mentioned by Brother Mendenhall, has left his own business. I asked him down there, "What has become of your business?" He said, "That is all right, it is gone, but I am here. This is my mission now." All he has he would like to give to the work.

I met Brother Going down there who is building fifteen of our chapels in Samoa. His business, too, is not so successful. He said, "I can arrange that. I will be ready to devote all the time that is necessary."

Brother Matis said nothing other than that he has spent seven years over in the mission field, but he had a prosperous position, an important position with an important company who said, "Yes, we will give him a leave of absence." When that leave of absence was up we communicated with Brother Matis. "No," he said, "this is my mission. Do not worry about that. I will be all right." And so another year passed and another year, and seven years. You have heard his testimony tonight how God has blessed him.

This afternoon Brother Moyle brought Brother Leo Ellsworth into the office. He is a prosperous man of responsibility, governing probably hundreds of thousands of dollars. He had just built a new home. He and his wife had not even completed their landscaping. The call came to him to help the Church in a great enterprise. I did not know that until this afternoon. They left their new house and have spent months now on this other call. He left his own business. My heart was moved when I heard him say, "When I came back I found my business even better than when I left it." He bore testimony of how the Lord had blessed him—"And this is my work now."

The brother who will offer the benediction tonight, President of the Eastern States Mission, received word that unless he could get home, give up his mission, he would lose his business. Well, he had received an honorable release but he said nothing about this threatened loss of his business unless he would give up his work, and he was going to say nothing about it.

These are but a few practical instances of the faith and devotion of the leaders and members of the Church of Jesus Christ. I bear you testimony tonight that the power, the spiritual power of the Gospel of Jesus Christ which comes from a testimony of the truth of the revealed and Restored Gospel is operative throughout the entire Church, and it is that power that gives the

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strength to it. It is the power of God unto salvation. Put the Lord to the test and you will find that he will answer and prove to you that he is overruling your affairs as well as the Church affairs. Financially, you may lose something, but the spiritual gain will far outweigh that seemingly financial loss.

Even before we came into this meeting tonight, one of the bishops said to me (I happened to meet him): "Since my appointment, it is marvelous what the Lord has done for us, and how he has opened up the way."

And so, my beloved brethren, in behalf of all the Church, and particularly in behalf of the General Authorities, I thank you for your devotion, for your faith in the destiny of God's Church. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

May the Lord give us power so to do, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

I will not take time to read all these, although you would probably be interested. Notwithstanding this most unusual storm, we have on the Tabernacle Grounds, 7,987 men of the Priesthood, 8,000 approximately. In the other assemblies, 16,747, a total tonight in the Priesthood Meeting of 24,734. This is the largest on record.

The Men's Chorus of the Tabernacle Choir will sing, "Thou Art Repose," under the direction of Elder Cornwall, after which President Delbert G. Taylor, president of the Eastern States Mission, will offer the benediction.

Tomorrow morning at 10 o'clock we will meet in the Tabernacle in the second session of our Conference. The Church of the Air Broadcast will be from 8:00 to 8:30 o'clock tomorrow

morning. Elder Harold B. Lee of the Council of the Twelve will be the speaker. The Tabernacle Choir Broadcast will be from 9:00 to 9:30. Elder Hugh B. Brown, Assistant to the Twelve, will be heard over NBC "Faith in Action" series tomorrow morning, the program to be released locally over KDYL from 8:45 to 9:00 a.m.

Those desiring to attend the Church of the Air and the Tabernacle Choir Broadcast must be in their seats at 7:50 a.m. It is requested that the audience during the broadcast refrain from making any noise. Large crowds will undoubtedly be waiting outside the closed doors. We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened and considerate of others in the crowd. Please avoid pushing or crowding. Let us remember to be courteous and considerate to others who are also standing, and tonight we have had an excellent demonstration of reverence, and also of the interest in this proceeding. Hundreds are standing up in the gallery and in the doorways. I have not seen one, not one, move from his position, although it must be tiresome after two hours,—an example, brethren, for all the Church in all our assemblies. God bless you all.

Singing by the Men's Chorus, "Thou Art Repose."

President David O. McKay:

Thank you, brethren. Brother Romney, who offered the invocation, is one other who has given of his interests. President Taylor will now offer the benediction.

The closing prayer was offered by President Delbert G. Taylor of the Eastern States Mission.

SECOND DAY

MORNING MEETINGS

CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:00 a.m., Sunday, April 3, 1955. The program as presented was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The *Church of the Air* is presented by CBS Radio so that men of many faiths may speak to a nationwide congregation. Today's service comes to you from the "Mormon" Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah, where the annual General Conference of the Church of Jesus Christ of Latter-day Saints is this week in session. The speaker will be Elder Harold B. Lee, member of the Council of the Twelve Apostles of the Church. Music will be by the Tabernacle Choir, with J. Spencer Cornwall conducting, and Frank Asper at the organ.

The Service opens on a theme from Psalm 137: "Here by Babylon's wave, though heathen hands have bound us,

though afar from our land, the pains of death surround us; Sion! Thy men still in our heart we are keeping, and still we turn to Thee, our eyes all sad with weeping."

(The Choir sang: "By Babylon's Wave."—Gounod.)

Announcer: We shall now hear on this *Church of the Air* Service, Elder Harold B. Lee, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the "Mormon" Church. Educator, former Commissioner of Salt Lake City, Chairman of the Servicemen's Committee, and Managing Director of the Church Welfare Program, Brother Lee has titled today's talk: "Blessed is He that cometh in the name of the Lord."

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

THE SUNDAY before Easter is generally celebrated by many Christian sects as Palm Sunday in commemoration of our Lord's triumphal entry into Jerusalem.

My text today is taken from the "Hosanna shout" which sounded from the multitude who jubilantly acclaimed Jesus, the lowly Nazarene as he rode triumphantly into Jerusalem from Bethany on a colt which had been borrowed for that occasion. As the animal upon which he rode had been designated in their literature as the "ancient symbol of Jewish royalty"* and their acquaintanceship with the might of His Messianic power impressed the appropriateness of his kingly right to such an entry, they cast their garments before him and cast palm branches and other foliage in His path as though carpeting the way of a king. What might at first have been but the humble testimony of a faithful few, increased into a mighty chorus of voices as the multitude shouted in harmony:

Blessed be the King that cometh in the name of the Lord. Hosanna, to the Son of David.

And then perhaps as they remembered the angels' announcement to the shepherds on the night of His birth, they reverently repeated the theme of the angels' song: "Peace in heaven, and glory in the highest." And again, probably remembering the charge he had given His disciples to carry on after he would be taken from them, and as a supplication for their Master and those who would carry on after His ascension, as well as in the remembrance of the ancient prophets whom they revered, came the expressions of adulation from the multitude: "Blessed is he that cometh in the name of the Lord."

At the commencement of His ministry, He seemingly had seldom, and then only guardedly, declared that He was the Christ who should take away the sins of the world, but now His earthly ministry was reaching a consummation and His fearful agony on the cross was near. It seemed altogether appropriate that He should now demonstrate His kingly place as the King of Kings and the Prince of Peace. Thus demonstrated, His devoted disciples could thereafter likewise bear witness to the divinity of His mission as the Savior of mankind and the "rock" upon which His church

* Zech. 9:9.

was to be founded in the Meridian of Times.

There was an occasion during His ministry when His chiefest Apostle, Peter, had fervently declared his faith and testimony of the divinity of the mission of the Master: "Thou art the Christ, the Son of the Living God." The Lord had replied to Peter by declaring, "flesh and blood hath not revealed this unto thee, but my Father which is in heaven" and that upon "this rock" or in other words, the revealed testimony of the Holy Ghost, the revelation that Jesus is the Christ—His Church is founded and "the gates of hell shall not prevail against it." It was of this same foundation upon which the Church was laid to which the Apostle Paul made reference when he wrote to the Ephesian Saints: "Now therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Eph. 2:19-20.)

In the few minutes allotted to me in this brief Church of the Air address, I would like to make some explanation as to just "how blessed is he that cometh in the name of the Lord", from that day even to the present time.

At the commencement of His ministry, the Master chose twelve men whom he separated from the rest by the name, Apostles. These were to be special witnesses of the sanctity of His life, and of His divine mission, and to be responsible for transmitting to the latest posterity, a genuine account of His doctrines, and principles, and ordinances essential to the salvation of the human soul. History records that these men, as judged by worldly standards, were "illiterate, poor, and of mean extraction." It would seem that He avoided using in this ministry, persons endowed with the advantages of fortune or birth or enriched with the treasures of eloquence or learning, lest "the fruits of their embassy, and the progress of the gospel should be attributed to human and natural causes." Mosheim.

True servants in the Kingdom of God, when properly authorized, received an endowment of holy power except for which their ministry would be as the

"tinkling of brass and the sounding of cymbals." This heavenly endowment to His chosen Twelve, came as a result of three sacred experiences. First, they were baptized of water, maybe by John the Baptist, or possibly as the only ones He did baptize, by the Master, himself, for John records that He and His disciples were in Judea "and there He tarried with them, and baptized." (John 3:22) Then He "breathed on them and said unto them, receive ye the Holy Ghost," (John 20:22) which in all likelihood was the confirmation and the commission to receive the Holy Ghost, or the baptism of the Spirit, by the laying on of hands for that was the procedure followed thereafter by His disciples.

The meaning of this baptism of water and of the Holy Ghost by one who comes in the name of the Lord, is best understood by the words of a prophet on the Western Continent. Addressing a group of baptized converts he said this: "There is no other name given whereby salvation cometh; therefore I would that you should take upon you the name of Christ, all of you that have entered into the covenant with God that ye should be obedient unto the end of your lives." (Mosiah 5:8)

The third of the remarkable spiritual experiences to which the disciples were privileged is thus described by the Master, himself: "Ye have not chosen me but I have chosen you and ordained you,—that whatsoever ye should ask the Father in my name He may give it you." (John 15:16) Try to imagine if you can, being "called" by the Master and "ordained" under His hands. That these ordinations resulted in an endowment of power from on high as well as giving authority to act officially as the Lord's representatives, is well attested by the miraculous events that followed, which made of them, "men different" because of that divine commission.

Not alone were these special apostolic witnesses to receive and enjoy these heavenly gifts. They were commissioned to transmit them by ordinations to others who had received the witness of the divine mission of the risen Lord. Acting by authority of their priestly office, it was as though the Lord were saying as He did through a prophet in recent times: "And I will lay my hand upon

you by the hand of my servant . . . and ye shall receive the Holy Ghost." (Doc. & Cov. 36:2)

The historians have given us a summary and a thrilling description of how men so chosen and so ordained were blessed with heavenly gifts because they "came in the name of the Lord."

After the departure of Jesus from them, he gave them the first proof of that majesty and power by which he was exalted, by the radiant gift of the Holy Ghost upon them on the day of Pentecost according to His promise . . . Dr. Mosheim in his Ecclesiastical history writes that "no sooner had the apostles received this special gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal . . ." The growth of the Church among the Gentile nations during this period was most phenomenal. How was it possible that a handful of apostles, who as fishermen and publicans could engage the learned and the mighty as well as the simple and those of low degree to forsake their religion and embrace a new religion? There can be but one answer to that question. There were undoubted marks of a celestial power, perpetually attending their ministry. There was in their very language an "incredible energy or amazing power of sending light into the understanding and conviction of the heart."* Then the historians enumerate the miracles, the gift of prophecy, the power of discernment, a contempt for riches, and a serene tranquility in the face of death, all the while maintaining their lives above reproach, and then conclude with this declaration: "Thus were the messengers of the divine Savior, the heralds of his spiritual and immortal kingdom, furnished for their glorious work as the voice of ancient history so loudly testifies."*

As we review again the matchless and unselfish devotion of these early prophets and martyrs to the gospel of Christ, may we bow in reverence and repeat with a greater appreciation and comprehension

as with the multitude in Jerusalem on the occasion of the triumphal entry the words: "How blessed is he that cometh in the name of the Lord."

The place of these heaven-endowed messengers who represent the Lord in every dispensation of the gospel upon the earth may be illustrated by an incident related by a traveler in northern Europe. Our traveler was leaving by boat from Stockholm, Sweden out into the Baltic Sea. To do so, the boat had to pass through a thousand or more islands. Standing on the forward deck, the traveler found himself becoming impatient because of what seemed to him to be a careless course. Why not a course near to this island or another and more interesting than the one the pilot had chosen? Almost in exasperation he was saying to himself, "What's wrong with the old pilot? Has he lost his sense of direction? Suddenly he was aware of markers along the charted course which appeared as mere broom handles sticking up in the water. Someone had carefully explored these channels and had charted the safest course for ships to take. So it is in life's course on the way to immortality and eternal life: "God's engineers" by following a blueprint made in heaven, have charted the course for safest and happiest passage and have forewarned us of the danger areas.

How dreary and frustrated is the human soul who not only does not come "in the name of the Lord," but who disregards the guide-posts marked out by "God's engineers" of the above illustration! Of this the Apostle to the Gentiles wrote: "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19) That misery certainly can only be matched in him who in this life, has no faith or hope in Christ. Without such faith, man is, as someone has said, "but a creature of circumstance." Truly, as the Master instructed his faithful Peter, His Church, the true religion in which He was the "chief cornerstone" was to be built upon a "rock," the rock of revelation. All others are tossed about by storm on the waves of time.

But what strength and fortitude comes to him who puts his trust in the Lord! I recently heard a missionary for the Church tell of an incident which oc-

* Mosheim's Ecclesiastical History, Vol. 1, pp. 56-58.

curred in an atheist-dominated country. A young student with a fervent belief in God and in the mission of the Savior of the world was ridiculed and abused by her teacher who scorned the idea of a God. As a punishment, the teacher required that she write twenty times, "There is no God." The young student refused. In a rage the teacher demanded that she write her denial of God, fifty times and added, as a veiled threat, "If you don't, something terrible will happen." That night mother and daughter fasted and prayed far into the night to that God whom they could not and dared not deny. When school time came the next morning, mother and daughter went to see the teacher. The school convened and the teacher had not arrived. As they waited, the principal of the school came to inform them that the teacher had died suddenly in the night of a heart attack. Something terrible had happened but not to this young girl who came without fear "in the name of the Lord."

The triumphal entry of Jesus into Jerusalem, which is commemorated on this Sunday was in truth but a prelude to the greater day of triumph only a few days distant. Before His crucifixion, He had spoken of His personal triumph over worldly things, when He said: "In me ye might have peace. In the world ye have tribulation; but be of good cheer, I have overcome the world." (John 16: 33) But there was yet that greater day of victory when he triumphed over death and opened the way to a universal resurrection. The Apostle Paul in exultation wrote to the Corinthians: "Death is swallowed up in victory—O death where is thy sting? O grave where is thy victory? . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:54-7)

Today as did they in past dispensations, we declare boldly, that "The fundamental principles of our religion are the testimony of the Apostles and Prophets concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it."*

O that the inhabitants of an unre-

pentant world would humble themselves and with faith in the Redeemer of mankind join in the chorus of the multitude who welcomed the Master into the Holy City, "Blessed be the King that cometh in the name of the Lord! Hosanna to the Son of David. Peace in heaven and glory in the highest. Blessed is He that cometh in the name of the Lord." For that I pray humbly in the name of the King of Kings, Jesus Christ, Amen.

(The Choir sang: "All Creatures of Our God and King."—Anon.)

Music: Organ and humming choir: "Sweet is the Work."

Announcer: You have been attending CBS Radio's *Church of the Air*. Today's Service came to you from the "Mormon" Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah, where, this week, the annual General Conference of the Church of Jesus Christ of Latter-day Saints is in session. The speaker was Elder Harold B. Lee, member of the Council of the Twelve Apostles of the Church.

Music was by the Tabernacle Choir, J. Spencer Cornwall conducting, with Frank Asper at the organ.

CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m. Sunday, April 3, 1955, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew," and on signal the Choir and organ broke into the hymn, "Gently Raise," singing the words to the end of the second line, and humming to end the verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle

* Teachings, p. 121.

Choir, Frank Asper, Tabernacle organist, and the spoken word by Richard Evans.

The Choir opens with the worshipful moving music of the "Cherubim Song" by Panchenko: "To thee we sing . . . to Thee O Lord, Our God, . . . hear Thou our prayer."

(The Choir sang: "Cherubim Song."—Panchenko.)

Announcer: Frank Asper's first organ offering is the quietly expressive "Prayer" from the Gothic suite by Leon Boellmann.

(Organ selection: "Prayer."—Boellmann.)

Announcer: The Tabernacle Choir next sings Vivien Bard's setting for these profoundly comforting words from the 45th Psalm: "Be still and know that I am God . . . He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; . . . He burneth the chariot in fire . . . Be still and know that I am God."

(The Choir sang: "Be Still"—Bard.)

Announcer: From the works of Ralph Kinder, Dr. Asper recalls a descriptive writing that symbolizes the ever wondrous season, of the fulfillment of faith and the assurance of everlasting life: "In Springtime."

(Organ selection: "In Springtime."—Kinder.)

Announcer:

Of the seventh day preceding Easter, John the Beloved and others record how the multitude acknowledged the Master for what He was: the King of Israel, Messiah, and Saviour. Less than one week later, with false accusation and the mockeries of men, he was on the cross—and there was death and darkness and despair. But these were followed by dawn and light and life, by resurrection and redemption from death. Some nineteen centuries have passed since then, and the "opposition in all things" is still sharply in evidence: Still there is the struggle of evil and good, error and truth, darkness and light, death and life. But despite all discouragements, and sometimes despair, there is the blessed reassuring certainty that the Lord God who gave us life and made us in His image will, with our willingness, lead us to further light, to fuller life, and happiness. For this

cause were all the commandments given—and for this He sent His only begotten Son not to condemn, but to save the world¹—that same beloved Son who said: "They that be whole need not a physician, but they that are sick"²—that same beloved Son who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."³ And to the sick, the suffering, the sorrowing, to the injured and offended, to the puzzled and perplexed, to those withdrawn within themselves, to the falsely dealt with and deceived, to those who have lost their loved ones, to those who live in loneliness—to all, there is help from Him who even now sits at His Father's side, and who was sent to encourage, to heal, to love, to lift the lives of men, to lead the way to happiness and everlasting life. What else would any father wish for his children? What else would we wish for our own—but happiness and everlasting life with our loved ones? And for this cause are all the counsels and commandments of God given. There are no unessential commandments, none that we can safely ignore or set aside (unless God shall withdraw it or declare it fulfilled). And blessedly, the same sure things that lead to happiness hereafter, lead also to happiness here. We would say, in words recorded by John: "For God sent not his Son into the world to condemn the world"⁴ but to save. We would say, in the words uttered at the hour of His ascension, that ". . . this same Jesus . . . shall so come in like manner as ye have seen him go into heaven."⁵ And we would say in the words of Job, but with conviction of our own: ". . . I know that my Redeemer liveth . . ."⁶

(Organ selection: "Though Deepening Trials."—Careless.)

Announcer: We have heard a hymn melody by George Careless with the words of Eliza R. Snow: "Though Deepening Trials Throng Your Way, press on, press on, ye Saints of God! Ere long the resurrection day will spread its life and truth abroad."

And now the Choir closes with a fer-

¹See John 3:17

²Matthew 9:12

³Matthew 11:28

⁴Acts 1:9-11

⁵Job 19:25

Sunday, April 3

Second Day

vent and earnest utterance—a prayer from Verdi's *Othello*: "Lord, hear our prayer, O hear our supplication . . . Lord God in heaven above . . . give us love and truth and life eternal . . ."

(The Choir sang: "Lord, Hear Our Prayer"—Verdi.)

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the thirteen hundred and thirty-seventh presentation, continuing the 26th year of this traditional

broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

SUNDAY MORNING GENERAL CONFERENCE SESSION

The Sunday morning general session commenced promptly at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The Tabernacle was crowded to capacity with people who had assembled early in the morning to listen to the Tabernacle Choir and Organ Broadcast and the Conference session which followed. Notwithstanding the weather, the Assembly Hall and the Barratt Hall were also crowded with people who were unable to obtain accommodation in the Tabernacle, and who attended the Conference services by means of television as they were broadcast from the Tabernacle. The services were also televised over eighteen television stations in Utah, Idaho, Oregon, Nevada, Arizona, California, Washington and Colorado. By arrangement with KSL Radio Station of Salt Lake City, provision was made for the services to be broadcast over a large number of radio stations.

The Tabernacle Choir furnished the music for this session.

President David O. McKay:

This Sunday morning thousands are assembled in the Tabernacle on Temple Square in Salt Lake City, in the Assembly Hall and Barratt Hall, and other thousands are listening in over radio and television stations. This is the second session of the One Hundred Twenty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints. The first session was not broadcast. It was a General Priesthood meeting held last evening in the Tabernacle,

with overflow meetings in the Assembly Hall, in Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled in 17 Church buildings in Utah; 10 in Idaho; 2 in Wyoming; 3 in Nevada; 1 in Colorado; 5 in Washington; 2 in Oregon; 2 in Arizona and 32 in California; a total of 73 buildings in which the Priesthood met last evening.

For your interest we should like to say that as nearly as the ushers could count there were assembled in that Priesthood meeting last evening over 25,000 men and boys — 24,734 reported last evening, with 20 other places to account for, and this morning we have received an additional 419, making, as I say, over 25,000, — the largest Priesthood Meeting ever held in the Church.

The speakers last evening were Elders Wendell B. Mendenhall, president of the San Joaquin Stake, and Henry A. Matis, formerly president of the Finnish Mission, and members of the First Presidency.

The Men's Chorus of the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall, furnished the music.

Elder Harold B. Lee was the speaker on Columbia's Church of the Air program this morning at 8 o'clock, and Elder Hugh B. Brown was heard over NBC network Faith in Action series from 8:45 to 9 a.m.

We are now assembled, as I stated, in the second session of the One Hundred Twenty-Fifth Annual Conference of the Church. All the General Authorities of the Church, I think, are in attendance. Elder Joseph Anderson is

Clerk of the Conference. These services and all general sessions of the Conference will be broadcast in the Assembly Hall, in Barratt Hall, and over a public address system and by television.

The services this morning will also be televised over KSL, Channel 5 of Salt Lake City, and over 18 television stations in Utah, Idaho, Oregon, Nevada, Arizona, California, Washington, and Colorado.

They likewise will be heard over Radio Station KSL of Salt Lake City, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Oregon, Nevada, Arizona, New Mexico, and Texas. The names of these stations have already been announced to the television and radio audiences.

We desire most appreciatively to express our gratitude to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts. It is truly a great service.

To the audience, those who are assembled in person, and to the thousands comprising the television and radio audiences, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great Conference of the Church. God bless you all.

We have greetings from a number of people, — telegrams from those who were listening in to the Priesthood Meeting—all expressing appreciation for the opportunity they had. We shall not take time to read these telegrams, but express appreciation to those who have sent them.

We acknowledge the presence of prominent visitors who are in attendance this morning. It is difficult to name all, but we have asked for names of those. We may miss some. We have the Secretary of Agriculture, our fellow-worker in the Twelve, Elder Ezra Taft Benson; United States Senators, Arthur V. Watkins and Wallace F. Bennett; Representatives in the House, I think, William A. Dawson, and H. Aldous Dixon, although I cannot see them; the Governor of the State, the Honorable J. Bracken Lee; Mayor of the City the Honorable Earl J. Glade; Ernest L. Wilkinson of the educators, and presi-

dent of the B.Y.U.; Dr. A. Ray Olpin, president of the University of Utah; Dr. Daryl Chase, president of the Utah State Agricultural College; Dr. Arthur Bruhm of the Dixie College; Dr. E. Allan Bateman, State Superintendent of Public Instruction.

I see a telegram from Superintendent M. Lynn Bennion that he was unable to attend this morning because of conditions that prevented his coming. We have with us also Dr. William P. Miller, president of Weber College; Dr. John L. Clarke, president of Ricks College; Dr. Lester B. Whetten of Snow College; Dr. Royden Braithwaite of the Agricultural College; Dr. Howard McDonald, president of Los Angeles State College; others whom probably we have not observed will please realize that you are welcomed with these whom I have named.

We have before us also our mission presidents from the United States, Mexico, Guatemala, Canada; stake presidents, counselors, and bishops. To all we extend a hearty welcome and express satisfaction and joy in your presence and your cooperative spirit in these gatherings of this great Conference.

The Choir singing for this morning's session will be by the Salt Lake Tabernacle Choir, with J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ. The Choir and congregation will now join in singing, "High on the Mountain Top," with Elder Richard P. Condie conducting.

The opening prayer will be offered by Elder Alvin R. Dyer, president of the Central States Mission.

All join with the Choir in singing.

The Choir and congregation sang the hymn, "High On the Mountain Top."

Elder Alvin R. Dyer, President of the Central States Mission, offered the opening prayer.

President David O. McKay:

"The Lord's Prayer" will be sung by the Tabernacle Choir, conducted by Elder J. Spencer Cornwall. Following the Choir's singing we shall hear from President David O. McKay.

The Choir sang an anthem, "The Lord's Prayer,"—Gates.

PRESIDENT DAVID O. MCKAY

MY BELOVED brethren and sisters: The sense of responsibility of this moment is overwhelming. In anticipation of it I have prayed earnestly, daily, for inspiration and strength, and now I ask you for your sympathetic co-operation and your prayers that the interests of the Church, the establishing of the kingdom of God among men, may be enhanced.

"And lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth." (D. & C. 105:39.)

This quotation is from a revelation given to the Prophet Joseph Smith when Zion's Camp was at Fishing River, June 22, 1834. In that one sentence, the Lord sets forth one of the great purposes of his Church—to bring about harmony in human relations; in the individual to experience a mental or spiritual state in which there is personal freedom from "disquieting or perturbing" conditions that might interfere with the consummation of God's purposes to bring about the immortality and eternal life of man.

Considering world conditions, I think it is highly gratifying to note the commendable efforts, the wise, conservative judgment manifest by the President of the United States, the Secretary of State, and other sincere statesmen in Congress, including our own worthy Senators and Representatives to foster the cause of peace and to avert a world-wide clash of arms. But it is very apparent that international conditions at present centering at Quemoy and Matsu Islands are filled with such volatile problems that a defiant move on the part of Chinese communists might disrupt the already precarious peace of the world.

We love peace, but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of the body. "Chains are worse than bayonets."

After the Savior's resurrection when he appeared to his disciples assembled in an upper room, his divine greeting was "Peace be unto you." (John 20:19.) Even before his resurrection, he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be

troubled, neither let it be afraid." (*Ibid.*, 14:27.)

We believe firmly that the basis upon which world peace may be permanently obtained is not by sowing seeds of distrust and suspicion in people's minds; not by engendering enmity and hatred in human hearts; not by individuals or nations arrogating to themselves the claim of possessing all wisdom, or the only culture worth having; not by war with resulting suffering and death from submarines, poison gas, or explosions of nuclear bombs. No! The peace that will be permanent must be founded upon the principles of righteousness as taught and exemplified by the Prince of Peace, our Lord and Savior, Jesus Christ, "... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

My theme this morning is: What are we doing as a Church and as members thereof to proclaim this peace?

Recently, as you know, it was my privilege and duty, accompanied by Sister McKay and President Franklin J. Murdock, who acted as secretary, to visit some of the far-off missions of the Church.

With the theme in mind of proclaiming the gospel of peace to the inhabitants of the world, I should like to comment on observations made of four effective factors operative in the spreading of the gospel.

First, we note the excellent work being done by the 11,500 missionaries throughout the world, 390 of whom it was our privilege to meet on this recent tour. Each one of these pays his or her own expenses, conforms to the requirements and laws of the country, and teaches the principles that constitute the basis of the restored religion of Jesus Christ. All are appointed messengers proclaiming the glad tidings of the restored gospel, giving of themselves, as well as of their means for the good of the world.

A second favorable factor is a better understanding by officials of governments and municipalities regarding the purposes of Mormon missionary work. Old stories that used to be extant accus-

ing missionaries of sinister motives are now repeated only by the prejudiced and uninformed. United States consuls, or their representatives, mayors of municipalities, and other officials, met us, bade us welcome, and proffered to render any service to make our visit profitable. Newspaper reporters, radio announcers, television representatives were on hand to learn the purposes of the tour, and without exception gave fair and unprejudiced reports of our visit.

The third observation (and this is important) is the need to put forth every effort within reason and practicability to place within reach of Church members in these distant missions every educational and spiritual privilege that the Church has to offer.

It is only recently that some of these missions have been visited by a General Authority. With modern means of transportation available, it is now possible and very practical to have these far-off missions visited as the missions here in the United States have been visited. Accordingly, and this you will be pleased to hear, at a meeting of the First Presidency and Council of the Twelve held March 17, 1955, it was unanimously decided that these distant missions should be included with other missions in the annual appointments of members of the Council of the Twelve.

Besides these visits, educational institutions are being made available for the young people. In Nukualofa, for example, in the Tongan Islands, under the able presidency of D'Monte W. Coombs, Professor Ermel J. Morton, principal, and an able staff, there is now established in full working order the Liahona College, accommodating three hundred students, and employing fourteen teachers. It is a credit to the Church and to the Tongan Islands. Indeed, it is one of the show places of passengers of the steamship *Tofua*, and her sister ship, the *Matua*. While the ships are loading and unloading cargo at Nukualofa, the passengers take buses out to Liahona to visit the school and inspect the work that is being done by the students.

At Pesega, Samoa, under the presidency of President Howard B. Stone, the school already established accommodates

from six hundred to one thousand students. Another is planned at Maupasaga, American Samoa. Thus will the branches be strengthened in far distant lands with visits of the Twelve, whose duty it is to set in order the affairs of the Church in all the world, with educational advantages to prepare students for the preaching of the gospel, and finally, with a temple within easy reach of those whose influence in the mission field will become a strength to the branches, and a means of proclaiming peace.

The fourth observation I wish to make is the influence of the power of example. One of the most impressive features of our recent South Pacific tour was the participation of youth in meetings, in the welcomes extended, and in the farewells, and the orderly conduct of the children, without an exception. The school at Liahona in Tonga radiated not only culture and refinement, but also the true spirit of the gospel. The same features existed in Tahiti under Acting President Larson H. Caldwell; New Zealand, presided over by President Sidney J. Ottley; Australia, under President Charles V. Liljenquist; in Samoa, as I have already stated, under President Howard B. Stone; in Hawaii, under President D. Arthur Haycock; and in the stake, under President Edward L. Clisold. Strangers who were present, (and they were there by the hundreds), had a good demonstration of what the Church is doing properly to interest and to direct the youth.

Herein lies the responsibility of membership. The gospel of peace should find its most fruitful effects in the homes of Church members. Flowers in our gardens require good soil and a favorable climate. So children, to be healthy and happy, should have a favorable mental and emotional atmosphere in the home.

Soon after our return from the South Pacific, I received a letter from President Ward C. Holbrook, a state official, stating that the divorce rate in Utah is such as to give cause for most serious consideration. It is inconsistent to go abroad to proclaim peace if we have not peace in our own lives and homes.

The greatest trust that can come to

a man and woman is the placing in their keeping the life of a little child. If a man defaults who is entrusted with other people's funds, whether he be a bank, municipal, or state official, he is apprehended and probably sent to prison. If a person entrusted with a government secret discloses that secret, and betrays his country, he is called a traitor. What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness, fail properly to rear their children, and thereby prove untrue to the greatest trust that has been given to human beings? In reply the Lord has said: "... the sin be upon the heads of the parents." (D. & C. 68:25.)

The happiest homes in the world should be found among members of the Church. Statistics on broken homes, with resultant divorces, should alert all citizens, and particularly members of the Church to greater activity in preserving harmony in home circles. Let us begin at once as parents to maintain the kind of influence or home atmosphere that will contribute to the normal moral development of the children and eliminate from the home those elements which cause discord and strife.

Fathers and mothers sometimes by unwise conduct unwittingly influence their children toward delinquency. Among these unwise acts, I mention first, disagreeing, or quarreling on the part of parents in the presence of children. Sometimes such quarrels arise out of an attempt to correct or to discipline a child. One parent criticizes, the other objects, and the good influence of the home, so far as the child is concerned, is nullified. A child of such parents can never say truthfully in after life what John Ruskin writes of his memory of home:

"I never heard my father's or mother's voice once raised in any question with each other; nor saw an angry or even slightly hurt or offended glance in the eyes of either . . . I never saw a moment's trouble or disorder in any household matter."

I name as a second unwise condition those parents who pollute the home atmosphere with "vulgarity" and "profanity." I use the term "vulgarity" in

the sense used by David Starr Jordan. "To be vulgar," he writes, "is to do that which is not the best of its kind. It is to do poor things in poor ways, and to be satisfied with that. . . . It is vulgar to wear dirty linen when one is not engaged in dirty work. It is vulgar to like poor music. . . . To find amusement in trashy novels, to enjoy vulgar theatres, to find pleasure in cheap jokes, to tolerate coarseness and looseness in any of its myriad forms."

Parents are particularly untrue to their trust who will use profane words in the home. Profanity is a national vice. Parents pollute their home when they use it. People of our nation would stand on a higher moral plane if they would but follow the general order given by the Father of our country to his soldiers, July 1, 1776. Said he—or wrote he at that time:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

I continue, vulgarity and profanity among the young is often, though not always, the result of the presence of those evils in the home.

To quarreling of parents before children, to vulgarity, and to the condemnatory use of profanity, there may be added a third contributing factor to parental delinquency, and that is the non-conformity in the homes to Church standards. Remember, fellow parents, that children are quick to detect insincerity, and they resent in their feelings false pretension. Parents, of all people on earth, should be honest with their children. Keep your promises to them and speak the truth always. Children are more influenced by sermons you act than by sermons you preach. It is the consistent parent who gains the trust of his child. When children feel that

you reciprocate their trust, they will not violate your confidence nor bring dishonor to your name.

"The parent must live truth, or the child will not live it. The child will startle you with its quickness in puncturing the bubble of your pretended knowledge; in instinctively piercing the heart of a sophistry without being conscious of process; in relentlessly enumerating your unfulfilled promises; in detecting with a justice of a court of equity a technicality of speech that is virtually a lie. He will justify his own lapses from truth by appeal to some white lie told to a visitor and unknown to be overheard by the little ones, whose mental powers we ever underestimate in theory though we may overpraise in words.

"If truth be the rock-foundation of the child's character, as a fact, not as a theory, the future of that child is as fully assured as it is possible for human pre-vision to guarantee." (Wm. George Jordan, *The Power of Truth*.)

The fourth observation: parents who fail to teach obedience to their children. Within the last decade there have been rampant some wild theories about the self-determination of children, and the preservation of their individuality. Some of these theorists believe that children should be permitted to solve their own problems without guidance from parents. There is some virtue in this, but there is more error. This theory has gained momentum in practice because of reaction to arbitrary government by parents.

Commenting upon this, one educator rightly says: "Thousands of conventions are laid down by society today, conventions which are often institutionalized and crystallized. Whether he likes it or not, every individual must conform to these conventions if he is to be either efficient or happy. If he does not conform, society brings all sorts of pressure to bear upon him. He may be jailed for certain kinds of nonconformity. For other less serious kinds he may become soured, disappointed, and even neurotic.

"If the home does not develop obedience, society will demand it and get it. It is therefore better for the home with its kindness, sympathy, and understanding to train the child in obedience

rather than callously to leave him to the brutal and unsympathetic discipline that society will impose if the home has not already fulfilled this obligation."

The best time to teach the child obedience is between the ages of two to four. It is then that the child should learn that there are limits to his actions, that there are certain bounds beyond which he cannot pass with impunity. This conformity to home conditions can be easily obtained with kindness, but with firmness. "Train up a child the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6.) In this old adage the word *train* has great significance.

Fifth, there are parents who say: We will let our children grow to manhood and womanhood and choose for themselves. In taking this attitude parents fail in the discharging of a parental responsibility. Parents and teachers are God's fellow workers. The Father of all mankind expects parents, as his representatives, to assist him in shaping and guiding human lives and immortal souls. That is the highest assignment which the Lord can bestow upon man.

The most effective way to teach religion in the home is not by preaching but by living. If you would teach faith in God, show faith in him yourself; if you would teach prayer, pray yourself. Would you have them temperate? Then you yourself refrain from intemperance. If you would have your child live a life of virtue, of self-control, of good report, then set him a worthy example in all these things. A child brought up under such home environment will be fortified for the doubts, questions, and yearnings that will stir his soul when the real period of religious awakening comes at twelve or fourteen years of age.

It is then that he needs positive teaching regarding God and truth and his relations with others. Activity in the Church is a good safeguard during youth. Continual absence from Church makes continual absence easy. Other interests in life make the growing youth indifferent to religion. Success makes him think that religion is not essential to his happiness. "It is a law of life

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that use gives strength; a capacity unused weakens and dies. It is as true of religious instincts as of any other. One need not be a sinner to lose God; he need only forget Him."

With respect to the responsibility of parents teaching religion to their children, the Lord is very explicit in the Doctrine and Covenants, Section 68, 25th to 28th verse:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

Brethren and sisters, let us strive to have fewer broken homes, and in our homes to have harmony and peace. From such homes will go men and women motivated with a desire to build, not to destroy.

Thus in our homes, in our wards, branches, and stakes, we may join the appointed messengers in organized missions, and consistently proclaim the re-

stored gospel of peace unto the ends of the earth.

"Follow with reverent steps the great example
Of him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

"Then shall all shackles fall: the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace."
(Whittier)

I hope that in the hearts of those who are listening there will have been awakened a realization that example in the home is entirely essential to the proclamation of peace abroad. The strangers who come to visit us will see that our lives comport with the proclamation of peace, with the ensign of peace that the Church holds up before the world. O Father, help us, that we may be thus blessed by the guidance of thy Holy Spirit, we pray in the name of Jesus Christ. Amen.

President David O. McKay:

We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve, who will be followed by Elder Marion G. Romney.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

AFTER LISTENING to President David O. McKay's timely and helpful message, brothers and sisters, I am sure that you feel, as did I, to say again in your hearts:

We thank thee, O God, for a Prophet,
To guide us in these latter days;
We thank thee for sending the gospel
To lighten our minds with its rays.

May we utter that thanks and show it in a fervent and personal response to this appeal of our great leader.

I am sure that what I shall say will

not be new to anyone, but it is a matter to which we should give serious consideration. The Latter-day Saints are a blessed people because they have made covenants with the Lord. As he made covenants with Israel of old, so he has made covenants with us, and we have made personal and individual covenants with him.

A covenant is a bond; a solemn agreement. It involves at least two individuals, and, of course, both parties must abide by the conditions of the covenant in order to make it effective and bind-

ing. The gospel in its fulness, as it has been restored, is the new and everlasting covenant of God. The new and everlasting covenant embodies all covenants, bonds, and obligations that are required of the Lord for peace in the world, for peace in the hearts of men, and for the salvation and exaltation of man.

In a revelation given to the Church through the Prophet Joseph Smith, the Lord, bidding the people to hearken and listen together to his voice "while it is yet day," said to them:

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9.)

Why does the Lord make or require covenants and commandments and obligations and laws? I have heard people ask, if he loves us why does he restrict us? Just as any father would restrict his child, if it is a blessing to that child, so our Father gives us these laws and ordinances and commandments and covenants, not that we should be burdened or restricted by them, but that we may be lifted up and made free, that our burdens may be light; that we may, through obedience to them, more nearly perfect our lives and thereby prepare ourselves for the glories that await those who are willing to conform to the laws and ordinances of the gospel. His laws are not grievous; they are not burdensome.

Covenants made with the Lord are eternal in their nature. Agreements made between men end when those men are dead. Such agreements are not eternal. The Lord made it very clear that the covenants he makes with men are eternal and that those which are between man and man shall be shaken and destroyed eventually.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after

the resurrection, saith the Lord your God. (*Ibid.*, 132:8, 13.)

Every member of this Church has made covenants with God. When we entered into the waters of baptism and were confirmed members of the Church, we entered into a covenant with him. In section twenty-two of the Doctrine and Covenants the Lord refers to baptism as "a new and everlasting covenant, even that which was from the beginning." And in another revelation to Joseph Smith given in 1830, the Lord said, concerning baptism and the covenants associated with it (and I often wonder if we consider seriously enough those covenants and obligations that are connected with our entering into the waters of baptism and into membership in this Church), this he said:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church. (*Ibid.*, 20:37.)

Those requirements and expectations are rather definite. The obligations and covenants are clearly stated. Both the blessings of becoming a member of the Church and the obligations of such membership should be understood and impressed upon all candidates for baptism and membership in the Church, both the young and the old.

Again, when we partake of the sacrament of the Lord's supper, we enter into covenants with him. We make a covenant that we will take upon us the name of the Son. That means, it seems to me, to be like him as nearly as possible, to do as he would do, to live in our everyday lives as he would live, to be a true disciple of Christ.

Now, he who takes upon him the name of Christ surely will obliterate from his life such things as profane and vulgar language, and evil thinking. "For," says the Lord, "as he thinketh in his heart, so is he." (Prov. 23:7.)

Surely those who take upon them the name of Christ will be honest and true,

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chaste and benevolent and virtuous and will do good to all men.

When we partake of the sacrament, we make a covenant to keep his commandments, all of them, certainly to love the Lord our God with all our hearts, and with all our might, and with all our strength, and to love our neighbor as ourselves. By keeping the commandments made in the sacrament service, one is promised that his Spirit will be with him, to guide him, to direct him, to warn him, and to teach him. There is nothing more desirable than one could ask than to have the accompaniment of the Spirit of God.

Let us be grateful for the privilege we have each week of going to the sacrament table and there renewing our covenants with the Lord. Let us also leave the sacrament table with a determination to keep the covenant that we make there.

When we are ordained to the priesthood we enter into what is known as the oath and covenant of the priesthood. We agree to magnify and honor that priesthood by living by every word that proceedeth from the mouth of God.

Always there are blessings promised to those who keep the covenants made with the Lord. In the eighty-fourth section of the Doctrine and Covenants, the Lord mentions such promises, when he says:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

Therefore, all those who receive the priesthood, receive this oath and covenant [or enter into it] of my Father, which he cannot break, neither can it be moved. (D. & C. 84:33-34, 40.)

Wilford Woodruff, speaking upon this revelation, made note of the marvelous blessings that await the faithful bearers and sharers of the priesthood; our wives are not without the same blessings that come to the men who bear the priesthood. Said Wilford Woodruff:

Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs of Jesus Christ? Who

can comprehend that by obeying the celestial law, all the Father hath shall be given unto us, exaltations, thrones, principalities, powers, dominions. Who can comprehend it? And yet it is here stated.

Now, if we keep the laws and covenants of baptism, and honor the priesthood and its covenants, we are then permitted to enter into the temple of the Lord and there again make covenants with him, which covenants if kept will qualify us for the fulness of joy in our Father's kingdom; and to become endowed with powers, rights, blessings, and promises of blessings that may embellish our lives and bless us eternally and bring us joy that is beyond our power to comprehend.

We may also enter into that order of the priesthood known as the "new and everlasting covenant of marriage." Those who remain true to that covenant and to all other covenants are promised of the Lord that they will come forth in the resurrection of the just with their husbands and their wives as their companions, and with their children, if they are faithful and keep the covenants which they shall make, to live with them in a state of never-ending happiness. What hope, what assurance, what joy that should bring to the hearts of men! The great joy and consolation that comes from the divine assurance that the family ties may transcend the boundaries of death and continue eternally is priceless to all who love their families and their friends.

We are indeed a covenant-making people. I hope and pray that we are also a covenant-keeping people. Unspeakable joy, indescribable blessings and associations with those that we love await all who receive the covenants of God and who endure to the end, faithful and true.

For—

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2:9.)

And, of course, he has said that they that love him will keep his commandments.

May we go forth from this conference more determined than ever so to do, I pray in the name of Jesus Christ, the Lord. Amen.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

MY BELOVED brothers and sisters, you assembled in this building and you who look in by television and who listen in by radio: I plead with you to implore the Lord to give me his Spirit while I address you the next few moments. I have sought humbly for his help, and I believe he will give me his Spirit. If he gives you his Spirit, too, these few minutes will be worth your while and mine, and be to the glory of God.

I thought at first I would bore you with a written speech, but I believe I can do it without one. Moreover, as I give you the message I have for you, I want to look you straight in the eye.

My office is that of a special witness of the Redeemer and of his gospel. I desire to have the spirit of that office and to testify to you of some eternal truths which are worth while to my brethren and sisters in the Church who have fervent testimonies, to members of my own family, whom I love, to every one of you who is looking in on this conference from the outside, to every soul who hears my voice, and to all the ends of the earth. What I have to say I did not learn through my five senses. I have learned a lot about the truth through my natural senses, the concepts I have came from what I have heard and read, but the truths to which I testify I have learned through revelation.

Now, do not misunderstand, I do not propose to give a startling account of an open vision. I have not seen one. Neither have I heard an audible voice. Revelation comes through three or four channels. One is the open vision; another is the audible voice; another is the witness of the Spirit. Enos spoke of this method—the witness of the Spirit—when he said that he heard the voice of God say unto him, . . . “thy sins are forgiven thee.” (Enos 5.) And then a little later, after he had prayed for his brethren, the Nephites, he said,

. . . the voice of the Lord came into my mind again, saying: I will visit thy brethren

according to their diligence in keeping my commandments. (*Ibid.*, 10.)

Recently I heard a famous character say, “What the world needs today is a prophet.” That was a wise statement, but it is not exactly correct. The things the peoples of the world need today are ears to hear the living prophet, because we already have one. He has been sent by Almighty God, not only to the members of the Church, but also to you other good people who are seeing and hearing this service by television and hearing it over the radio. Most of the last three quarters of an hour that prophet has been standing before you, if you have been where you could see into this session. If you have not seen him, you have heard his voice. President David O. McKay is a prophet of the Living God. If you are the type of person who would have believed that Moses was a prophet, had you lived in his day, you know that President McKay is a prophet. If you would have accepted Elijah or even the Son of Man, you will accept President David O. McKay as a prophet of the Living God.

There are other prophets who will talk to you during this conference. Two I will mention, the men who stand with President David O. McKay. As James and John stood beside Peter after the passing of the Redeemer, so President Stephen L. Richards and President J. Reuben Clark, Jr., stand with President McKay. The three of them are prophets as much as any men who ever lived upon the earth have been prophets. I plead with you to hear their voices.

There will be other men speak to you in the sessions of this conference who have been called with the same calling as the Twelve Apostles in the days of the Savior. These men will speak words of eternal life. They will bear record of the truths of the gospel of Jesus Christ which you will need to accept and live by if you are to be true followers of Christ. These men will preach and teach the gospel of Jesus Christ as he himself defined it.

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That there may be no misunderstanding as to what that gospel is, I want to read two or three verses from the statement of the Savior. After he had told his disciples that if the Church was built upon his gospel his Father would show forth his own works in it, but that if it was not built upon his gospel, but upon the works of men or upon the works of the devil, they would have joy in their works for a season, but by and by the end would come when they would be thrown down and cast into the fire, he said:

... this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works. (3 Nephi 27:13-15.)

And then he added:

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily, I say unto you, this is my gospel. . . . (*Ibid.*, 27:20-21.)

In this short statement the Master named four eternal verities upon which all else in his gospel is founded: first, the relationship between himself and his Father; second, the fact of his atonement; third, the universal resurrection; and fourth, the judgment.

As to the relationship between himself and his Father, he said: "I came into the world to do the will of my father; because my father sent me." This verity, so simply put, is the cornerstone of his gospel. A Christian brotherhood can no more be built without the acceptance of the fact that Jesus is the Son of God than the superstructure of this great building can be supported without its foundation. The very burden

of the Master's message during all his life was that he is the Son of God. The Father himself, who seldom speaks on any other question, time after time bore witness that Jesus is his Son. That fact is an essential part of the message of the restoration.

That the atonement was a fact is as essential to the gospel of Jesus Christ as is the Sonship of Jesus. We have the sacrament to remind us every week of his atonement. The only purpose, or at least the main purpose, for which Jesus came into the world was to make the atonement. Others could have been sent to preach the gospel. As a matter of fact, others have been sent in every other dispensation—Abraham, Enoch, Moses, for example, and in this dispensation the Prophet Joseph Smith. These great prophets taught the gospel of Jesus Christ as plainly as did Jesus himself. But in the Meridian of Time Jesus came. He came not only to teach the gospel, but also to be the Redeemer of the world. He was the only one who qualified to be the Redeemer, first, because he and he alone had life within himself—eternal life, which he inherited from his divine Father. He was the only one who ever lived a sinless life upon the earth, and he alone was foreordained to be the Redeemer.

The resurrection is inherent in the atonement. Jesus said he came to do the will of his Father, and that the will of his Father was that he should be lifted up upon the cross. He further said that the purpose for which he was to be lifted up upon the cross was that he might draw all men to him. That he does through the resurrection.

The purpose for which men are to come before him after the resurrection is that they may be judged of the works which they have done in the flesh.

These are the fundamentals of the gospel of Jesus Christ, as he put them in his own language. Having stated them, he followed with the commandment,

Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost. (*Ibid.*, 27:20.)

Now, all men who believe in Jesus and want to be his followers will have

to accept those four verities. They will also have to obey the commandment. When the commandment is obeyed, they will receive the witness of the Holy Ghost. Surely they will receive it. It comes to every man who will live for it. As an example, I read to you a few lines from the testimony of a missionary in the field. Six months ago today, he sat here in this building on his way to the mission field. After being in a foreign land for five months, learning a foreign language, he wrote this to his parents:

When I first came over here and started in this missionary work, I did not know if I was going to be able to last it out. It was really hard on me to go out from door to door and have the people laugh at me and not listen to me. And for a while there I really wondered if I did have a testimony of the gospel. I knew that if I did not have a very strong one that I would not be able to stick it out. The devil was really working on me, too, because I had a feeling of unrest and discontentedness, and I did not have the desire to go out and give the message to the people.

But today there is nothing I would rather do. The Lord has blessed me with a very strong testimony of the gospel. I know without any doubt that Jesus is the Christ, the Son of God, and that God lives and he has a body of flesh and bones. I know that Joseph Smith, Jr. was and is a prophet of God, that he restored the gospel here on the earth in these latter days. I know that the leaders of the Church today are prophets, seers, and revelators, and there is nothing I would rather do than tell these people we come in contact with that I know that these things are true. . . .

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BROTHERS AND SISTERS: Those whom I see and those who are viewing and listening whom I do not see, I stand before you with gratitude that I have been present today and heard the great messages that have been delivered. While my own personal feelings are of no consequence, I had really contemplated doing little more than bearing my testimony, but our President has seen fit to change somewhat the pro-

I pray that I may be a worthy representative of my family and my Church and the Lord, and I bear you this testimony through the gift of the Holy Ghost and in the name of Jesus Christ.

Now, there is a twenty-year-old lad who has that witness. He knows, because he has been touched through the sixth sense, if you will, the witness of the Spirit, that these eternal verities are true.

Oh, my beloved brothers and sisters, my good friends whom I have never seen and who have never seen me, I bear witness to you that there is revelation in this day, that there is a power from God which wants to come into our hearts and bring us peace, that peace which will be conducive to the peace of the world, of which our great living prophet spoke this morning. I bear this witness to you in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just addressed us. The Choir and Congregation will now join in singing, "We Thank Thee O God For a Prophet," conducted by Elder Richard P. Condie. After the singing President J. Reuben Clark, Jr. of the First Presidency will speak to us.

All join in singing, "We Thank Thee O God For a Prophet."

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, For a Prophet."

gram that I understood was to be followed, and so I face you with his expression that I occupy more of your time. I have been greatly impressed with the President's message and particularly that part of it which dealt with the home and with what I might call discipline in the home. Discipline is not a rod. It is love, kindness, consideration, and understanding.

We are blessed that there come to us,

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we invite them to our homes, spirits from the other world. As they thus come at our invitation they impose upon us an obligation which, in one sense, a true sense, is divine. So entrusted to our care is a spirit created by the Father who comes here pursuant to the great plan which was devised before the foundations of the world were laid. Bound up in that plan is not alone the past before we came, but the present, while we are here, and the future, the eternities that are to come, and we shall not escape responsibility if in any way we fall short of that mission which we assumed when we brought into this world that little, pure, holy spirit to be guided and directed by us.

Generations ago the Psalmist sang: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:4-5.)

The Psalmist must have had in mind and was perhaps referring to the great announcement made in the opening of the sacred record, "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

In those statements, in that declaration, pregnant with meaning, is bound up the whole plan of life and salvation, our existence before we came, our existence here, and our existence hereafter. God created us spiritually. He created the bodies through whom, down through the ages he has provided tabernacles, temples for those spirits which he had created. He brought us here, offsprings of his love, tabernacled with his hopes and his prayers, that we would go forward and live through our existence here in accordance with his will, that we might then, passing on, reach the high destiny which he had planned for us.

That we might never be in a position from the very first, that we might not know what he wished us to do, he gave the gospel from the very beginning that men might know his ways, know what they had to do in order that they might fulfil their measure of creation and reach that high destiny he had provided.

It is my faith, and I believe history will bear me out, that there never has been a time in the history of the world, in the darkest hours of paganism when men did not have in their possession so much of the truth, and more, as they were able to live. Sometimes that truth was besmirched, sometimes it was dimmed, sometimes it was distorted, but down underneath it all always were some elemental truths, because men had in their minds at least the traditions of the gospel preached from the beginning, had in their minds certain fundamental things which concerned their salvation.

God has made it clear, as I understand it, that he holds his children responsible for the truth which he reveals to them, and if they are not in a position to live all the truth, they are in the position to live that which he gives. Pushing it, perhaps to the extreme, we know that from the beginning, God taught as part of the gospel the mission, the life, the work, the death of his Only Begotten Son, who was to atone for the bringing upon us of mortality.

You know, I can see underneath the sacrifices that were offered, the human sacrifices, in the country to the south of us among the Lamanites, sacrifices that finally led to cannibalism, the eating of a part of the sacrifice—I see a clear suggestion of the sacrifice distorted almost beyond recognition, which God was to make and made through his Only Begotten Son for our redemption.

We ought to remember, I feel always, the truths which God has given to us. We live in revolutionary and evolutionary time. The Lord has vouchsafed to us some of the greatest discoveries of all times; he has increased beyond the wildest dreams of the most imaginative poet, our powers of transmission of speech. He has increased our powers of speed of transportation. He has discovered to us great secrets of energy which we know how to create but not yet how to control.

We have looked at these things, and we have said in our hearts, and in our speech, that the old has been "outmoded." We see the results, and we believe. But it has been rather an easy transition from the outmoding of these material instrumentalities given by God

for our good (and we shall yet use them for the promulgation of truth though not yet do I catch a glimpse even of how in all cases they shall be used, but yet they will be so used)—it has been an easy transition, I say, to affirm that since the physical has become outmoded, so is "outmoded" the moral and the spiritual of the past. In the darkness they are crying out, as we have heard, for a prophet. Brother Romney said that what they need is a listening ear for the prophet they have.

But it is wholly fantastic, as I see it, for us to think that man himself is "outmoded," or his moral and spiritual past. We still have the five senses, all we learn and know and experience comes through those five senses. Man has not been given another sense by these great discoveries. Man still thinks as he has always thought, more poignantly, perhaps, more deeply in certain lines than heretofore, but he still thinks, he still speaks, he is still guided by the same great passions of love, hate, ambition, desire to serve the Lord and all the rest of it. We have not changed. We are as God made us originally, save as we have somehow in some things subverted our feelings, our passions, our urges, our ambitions.

What I would like to get to you today is my feeling that the spiritual in man, the spirit of man is in no sense whatever "outmoded." He stands today as he stood when he came from the garden. God is still God; Jesus is the Christ. There is no change in that. There has been no change in the great spiritual truths that are essential to our progress spiritually and to our eventual salvation and exaltation. Nothing is changed there.

Moreover, we of this Church have our testimony and our knowledge that God still speaks to us, that he does not permit us to wander in darkness and in silence, uninstructed, uninspired, without revelation. No principle of the gospel is more glorious than that principle of continuous revelation because we know that so often as it is necessary our Heavenly Father will again reveal to us all that it is necessary that we should know, in addition to what we now have.

We are not moving blindly, we are

not moving by the maxims of the past only. We are not moving alone, guided only by the revelations given in ancient times. We are moving forward under revelations given in modern times and are moving forward under a knowledge that if we need further light, it shall be given to us.

My brothers and sisters, I leave with you my testimony that God lives, that the eternal truths are today as they have always been, no change, that God expects us to keep his commandments. I give you my testimony that this is the Restored Gospel, that Joseph is a Prophet, that the First Vision was a reality, that the man who now stands as the President of the Church possesses all the keys and powers that were possessed by the Prophet Joseph, that God expects us, as has been said here today, to keep all of his commandments to the end that we may be saved and exalted in his presence, and for this I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Before we go off the air at one minute to twelve o'clock, I wish to express appreciation to the Tacoma Stake for having sent, through the kindness of the Puyallup Valley Daffodil Festival Committee, 3,500 freshly cut daffodils for the beautification of the Tabernacle during the Conference sessions. We received a letter last evening through Bishop Isaacson that these daffodils have been sent but the storm prevented the plane from landing at the Salt Lake airport, and so they continued on to Denver. I am mentioning appreciation now because they will come back soon, we hope, but those who are listening in at Tacoma may not hear our appreciation when we receive them and when they are decorating this building with perfume and beauty, which will bear to each one present the best wishes and love of those who have sent them, I repeat again, the Puyallup Valley Daffodil Festival Committee in Tacoma.

We thank, also, the Berkeley Stake of California for these lovely calla lilies which you have admired and which are so conducive to the beauty of these decorations.

We express, also, appreciation to the

Choir, members of which have been here since seven o'clock this morning, to the conductors, to the organists, to the officers of this great organization.

We appreciate what the city officials are doing and have done in directing traffic this stormy morning. They are always on hand during our great Conferences to protect life and to look after the convenience of those who are here in attendance.

Scores of telegrams have come from those who have been favored this morning over the radio and television and have participated in these exercises. We shall not take time to read them, but we thank those of our associates who have taken the time to tell how clearly the messages given this morning have gone over the wire.

Any important messages or calls that have come to us for persons supposed to be in attendance at the Conference, will be announced at the dismissal of the meeting over the public address system on the grounds. Similar messages this afternoon will be treated accordingly. Please listen carefully on dismissal to these announcements.

As heretofore announced, the singing this morning has been furnished by the Tabernacle Choir and Congregation, with J. Spencer Cornwall and Richard

P. Condie, conducting. Brother Frank W. Asper has been at the organ.

The closing song by the Choir will be, "Worthy Is the Lamb," under the direction of Elder Cornwall.

The benediction will be offered by President Bryan L. Bunker, president of the California Mission, following which this Conference will be adjourned until 2:00 o'clock this afternoon.

The Choir sang as the concluding number, "Worthy Is The Lamb."

President David O. McKay:

I am not sure that when I was mentioning the presidents of missions who were doing the work in the South Seas, that I mentioned President Sidney J. Ottley, who presides over the New Zealand Mission. He, with the others named, is carrying on the work down in that particular area.

President Bryan L. Bunker, who presides over the California Mission, will now offer the benediction.

Elder Bryan L. Bunker, President of the California Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

SECOND DAY AFTERNOON MEETING

The third session of the Conference commenced at 2:00 p.m., Sunday, April 3.

The Tabernacle Choir furnished the music for this session.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the third session of the One Hundred Twenty-Fifth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and by television. These services are also being televised over

KSL-TV, Channel 5 in Salt Lake City, and are being heard over radio through KSL over 18 radio stations in Utah, Idaho, Nevada, Washington, Arizona, Colorado, California, and New Mexico. The names of these stations have already been announced to the radio audience.

We have received many telegrams, and continue to receive them, from listeners in the stakes named last evening and today. They all report that the services have been heard clearly, and they express appreciation. We shall not take time to read them. There are too many. There is one, however, to which I wish to make reference, and that is one from San Diego, in which the Servicemen assembled send greetings to their parents. The others should be printed in the Church Section of the Deseret

News. I think you will be interested in them.

The music for this session will be rendered by the Tabernacle Choir under the direction of Elder Cornwall, with Alexander Schreiner at the organ. We shall begin by the Tabernacle Choir singing, "For Unto us a Child is Born." The opening prayer will be offered by Elder Peter J. Ricks, president of the Southern States Mission.

The Choir sang the anthem, "For Unto Us a Child is Born."

President Peter J. Ricks of the Southern States Mission offered the opening prayer.

President David O. McKay:

The Tabernacle Choir will now sing, "Light in Darkness," under the direction of Brother J. Spencer Cornwall. After the singing President Stephen L Richards of the First Presidency will address us.

The Choir rendered a selection, "Light in Darkness."

President David O. McKay:

President Stephen L Richards of the First Presidency will be our first speaker this afternoon. He will be followed by Elder Eldred G. Smith.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

MY DEAR brethren and sisters, I rejoice with you in this great conference of the Church. I have been coming to conferences for a half century. I think I have seldom missed a session. I cannot remember of ever having attended a more enlightening and inspiring session than that of this morning. I feel certain that all who were present here or who heard the proceedings must have been deeply impressed.

Naturally, I have an earnest and a prayerful desire to make some little contribution to these proceedings, and I earnestly solicit your co-operation and sympathy and your prayers in an undertaking to that end. I am taking the liberty of addressing my remarks in large measure to our friends who pay us the courtesy and the honor to give some attention to these proceedings.

We are approximating the Easter time, as we were so well apprised this morning in the beautiful sermons of Brother Lee and Brother Brown. At this time the whole world may focus, in a measure at least, its attention upon Christianity, for I cannot think, even in countries of adverse philosophies, that attention will not be given to the progress of that we call Christianity, and I propose, if I may, to discuss some phases of that great theme—Christianity.

Recently I heard a minister in an eloquent address over the radio define Christianity as "the Society of the Friends of Jesus." The dictionary defines Christianity as "the body of Christian believers." Is there a significant distinction between these two definitions? Is an adequate concept of Christianity available to us and to the world, and is it important? I have thought that matters pertaining to this subject might be worth our consideration for a short time.

"The Society of the Friends of Jesus" is a nice-sounding phrase. I had never heard it before. The use of the word *society* may be somewhat difficult of justification because *society* usually contemplates something more of an integrated unit of people with companionship and association, generally of a friendly character and common purpose. There is so much diversity of interpretation effort, and purpose in Christendom as to make questionable the application of the word *society*. However, that consideration might be regarded as somewhat technical, and I do not press it.

The more important difference in the two definitions I have quoted is the distinction between *friends* and *believers*.

I may be unduly apprehensive, but

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I think I discern in this gracious use of the word *friends* a tendency which is supported by many of the circumstances which come to our attention to forsake and depart from the concept that no one may be classified as Christian except he "believe" in Jesus Christ and the principles for which he stands. All of us have friends with whom we are cordial, to whose principles of conduct and life we do not subscribe. A friend of the historical character, Jesus, may have esteem and admiration for his life, his teachings, and accomplishments, but he may not be a *Christian believer* as the old definition designates one to be counted in the body of Christianity.

I cannot bring myself to think that the Savior himself would be satisfied with this new definition, however well intended it may have been. The Lord used the term *friends* most impressively—not quite, I fear, in the same sense in which it is used in the definition. You all remember the great pronouncement to his disciples:

"Greater love hath no man than this, that a man lay down his life for his friends.

"Ye are my friends, if ye do whatsoever I command you.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:13-16.)

The essence of the friendship here set forth lies in belief and acceptance of the divinity of the Master. It is inconceivable that he should extend the friendship he so beautifully described to any others than those who were believers. We know of his compassion, his mercy, and concern for all our Father's children, but it should never be forgotten that he set forth in unequivocal language the eligibility of those admitted to the circle of his friendship.

"Ye are my friends, if ye do whatsoever I command you." (*Ibid.*, 15:14.)

If I could feel that the speaker to whom I listened had in mind such a quality of friendship as the Savior portrays, I would have little hesitancy in the acceptance of his definition, but I

heard nothing in his sermon to indicate that was his concept.

Now, my brethren and sisters, it may well seem to you that I have overplayed this matter of definitions, but the other aspect of the subject which I have mentioned I am sure cannot be too strongly emphasized. Is there available to mankind today an interpretation of Christianity and the definition of a Christian which may be safely accepted and relied upon? As a Christian believer I am assured that there is, and that all men may know, if they will to acquire the knowledge, who is a Christian acceptable to the author of Christianity, the Lord Jesus Christ.

I hope you will bear in mind that I do not bring these matters forward with any assumption on my part that I have the right to judge of the Christian status of my fellow men. No one, under the declaration of the Savior, has the right of judgment of his fellows unless he be specifically commissioned so to do. Scarcely anyone fully conscious of the responsibility of exercising such judgment would ever seek it, for the Lord has said: "For with what judgment ye judge, ye shall be judged. . . ." (Matt. 7:2.)

My purpose in pointing out some of the attributes of a Christian is to enable each man to determine for himself the state of his worthiness of this honorable designation.

I believe that no man can count himself Christian who is not concerned about religion, who does not have regard for things divine, and for his own standing in relation thereto. Irrespective of what his antecedents and his affiliations may have been and are, it is most difficult to understand how he can be justified in the designation of Christian if he has lost or never had vital interest in religion.

I am sorry to say there may be very large numbers in such a category. Many do not resent their classification as Christians. Many welcome, and some seek, the reputation for practising Christian virtues. I know of few, if any, men who are not pleased to be called "a Christian gentleman," although there has never been evident, in many cases,

any interest or activity in the Christian religion.

There are two significant articles in a recent issue of a popular magazine. One article is entitled, "What Are We Worried About?" and the caption of the other article is, "64,000,000 Americans Do Not Go to Church. What Do They Believe?"

I mention concern about religion as an essential element in the Christian faith. According to the first article, about five thousand persons in many walks of life and different localities were interviewed on the question, "What kinds of things do you worry about most?" The report is that "An overwhelming majority answered solely in terms of personal or family problems (health, finances, employment, children's welfare, etc.)—43% were worried about family finances, wages, expenses, etc. 30% mentioned personal problems such as marriage difficulties, children's welfare, and so on. 24% were worried about health—their own or of someone in the family. Only 8% were worried about world problems, occasioned chiefly by the possibility of being drafted."

The article does not state that the matter of religion was ruled out, but it appears from the report that no one who answered was worried about religion in any form. It may be that a subsequent article which is promised may give attention to that subject.

Now if worry contemplates anxiety and deep concern, is it not significant that no one of this great number interviewed expressed any anxiety or fearful concern about things religious? If this poll may justifiably be interpreted (and perhaps its authors would not approve such an interpretation) as further gravitation of the people of our country toward materialism, then I think it carries serious import for all of us.

I think I speak for this entire congregation who listens to these services, and I know that I speak for myself, when I say that there is no matter fraught with more anxiety and deep concern among all the problems that confront us than the religious welfare of ourselves, our families, and our fellow men. I firmly believe that this is an essential characteristic of a Christian,

and I earnestly appeal to every man who discovers within himself a growing tendency to shrug off religious thinking and participation to stop and consider the effect of his spiritual lethargy on himself, his family, his friends, and his standing as a Christian.

I mentioned another article in the magazine which has some relevance to the measure which a man may apply to his own standing as a Christian. I cannot see how anyone can logically and consistently take on the designation of *Christian* unless he accepts the divinity of the Christ according to the scriptural record of the Christ. Without the record, of course, there would be for us no Christ. Christ is our Lord of the Gospels, as President Clark has so aptly designated him in his book. If the Gospels constitute the record and the history, how can we without building up an artificial and imaginary record fail to accept the divinity of the Father and the Son and still call ourselves *Christians*?

The article asserts that the 64,000,000 Americans who do not go to Church are not necessarily irreligious; that many have a profound faith in God but do not believe that any existing organized religion is a satisfactory expression of God's will. I do not attempt to controvert this statement, although I believe that we will all agree that going to Church and worship are evidences of one's acceptance of a Supreme Being and are calculated to foster and develop that acceptance.

It is further pointed out in this article that the great Lincoln never affiliated himself with any church, but of course there would be no warrant for any statement that he was not a believing, Christian man. There are many things in his life and utterances to support the conclusion that he was a man of faith and prayer who would have resented a charge that he was not a Christian believer.

It seems to me that in the present state of world affairs it is particularly important that men should examine the state of their inner feelings about this matter. It is frequently stated from many different sources that the present overshadowing conflict in the world is

essentially between that which is Christian and that which is anti-Christ. I recognize that there may be many not religiously inclined who would not accept this generalization. Many would probably prefer to define the issues as drawn between the political concepts and systems of the so-called free world and the ideologies of statism and communism. However the issue may be defined, I am personally convinced that the cause of the free world may be immeasurably promoted and furthered by an enlarged acceptance of the Christian concept. That concept, better than anything else, it seems to me, furnishes the fundamental understanding of man's inherent right to freedom. However much illustrations from the past may serve to justify the eternal quest and struggle for liberty, there is nothing in all history which so thoroughly supports the struggle as does the knowledge and understanding of the nature and origin of man himself.

Where may we find that all-essential explanation? I think I may answer for all Christian believers, in the Christian theology, where man is given a dignity and majesty of birth and purpose transcending any sphere which may be created for him by the imaginative rationalization of man. This man of Christian origin is as a matter of divine right a free man, invested with the power of choice, without restraint, except that necessarily imposed to give all his fellows the same measure of freedom and liberty.

I think, my brethren and sisters and my friends, and I hope many heard this morning, that no better exposition of the fundamental Christian concept of family, the foundation of society, and the essentials involving and underlying our freedom, has ever been brought before us and the world than came from that inspiring, comprehensive and powerful discourse of President McKay this morning. Would that all men all over this world might have heard it.

This man of the Christian concept is not only free to act for himself, but he is also designed to live in a free society, operating under the ennobling and exalted concept that all men are brothers in the family of a divine parent. In the

battle for the freedom of men is there a satisfactory and promising substitute for this Christian concept? I think there is not, and I doubt that on serious consideration there will be many in the free world who will contend that there is.

Facing the problems that confront the world under the stress of the anxieties of the threat of a devastating and annihilating war, is it going too far to ask men and women in this land which has come to be the leader in the cause of freedom to subject themselves, their lives, and their feelings to their own scrutiny to answer to their consciences whether they are truly Christian in belief and purpose? All who can so conscientiously classify themselves are in a position to make a contribution to the noble cause our country espouses, which I am sure can come from no other source in equal measure.

I am content for this occasion to leave the matter of Christian definition with this comment: I would be willing to accept the minister's statement that "Christianity is the Society of the Friends of Jesus," if friends could be interpreted as the Savior pronounced:

"Ye are my friends, if ye do whatsoever I command you." (John 15:14.)

I owe it to myself and to my fellow members in the Church of Jesus Christ of Latter-day Saints to make an additional statement, particularly for the benefit of those not of our number who may listen to these proceedings. We would like all to know that additional evidences for the divinity of the Christ, and for the support of the Christian concept have providentially come to the world in these latter days, and that a fulness of the Lord's gospel, and the authority and power to administer it have been restored to the earth through his chosen servant for the enlightenment and blessing of all mankind; and further, that this enlarged understanding of the true nature of Christianity is available to all who will sincerely and humbly seek to know it; and that knowledge of it, the adoption of the restored gospel as a way of life, will immeasurably enhance the prospect of the triumph of the forces of freedom over their opponents. I extend to all an

earnest invitation to investigate for themselves.

In conclusion, I leave this parting word. I have deep respect, esteem, and love in my heart for all men and women everywhere who may be rightly counted Christian. I have regard for all who practise the Christian virtues. I know that the Christ loves those who love him, and who serve him, even with limited knowledge of his real nature and his true gospel.

God bless Christianity, "the body of

Christian believers," and true friends of Jesus, I ask humbly in the name of our Lord Jesus Christ. Amen.

President David O. McKay:

You have just heard President Stephen L. Richards of the First Presidency of the Church. We will now hear from Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Bishop Isaacson.

ELDER ELDRED G. SMITH

Patriarch to the Church

BROTHERS AND SISTERS, I seek an interest in your faith and prayers. This is a humbling experience, and I hope that I will always appreciate the honors and the blessings that have been given to me and that I shall always appreciate the blessings of the Lord.

The other night a cartoon appeared in *The Deseret News* which showed Uncle Sam deluged in the overflowing contents of a large horn of plenty. The title read, "Isn't it time we count our blessings?" These cartoonists have a gift of catching the essence of a situation and portraying it very graphically. We live in a land blessed above all other nations—not only a choice land, but also a choice generation. In addition to all the luxuries of modern living, we have the blessings of the fulness of the gospel. Today we do not have the physical opposition of hardship and persecution that we had in the earlier days.

The Church is growing very rapidly, and our missionaries are having amazing success. The people of the world are impressed with the accomplishments of the Church. But, brothers and sisters, if we learn anything from history—and history is our greatest teacher—we learn that our present favorable conditions may have a hidden danger. Some of these dangers were referred to by President McKay this morning. Do you remember what happened so often in the Book of Mormon? When the people were righteous, they enjoyed pros-

perity. With prosperity came a feeling of self-sufficiency and pride. They forgot to acknowledge the Lord as the Giver of all their blessings. They lost their humility. Not until they were chastened and humbled did righteousness and prosperity return.

Let us enjoy the prosperity in which we live, with humble gratitude in our hearts, expressing our thanks to the Lord. Let us be humble in all our prayers. Beware of lip service. Remember how the Lord criticized the hypocrites who prayed openly for the glory of men. He said,

Verily I say unto you, they have their reward. (Matt. 6:5.)

It is not always the words we use in prayer that count so much as the spirit in which they are said. If we are truly humble, we will acknowledge the hand of the Lord in all our righteous endeavors. Praying without humility is praying without faith. You just cannot have true faith without humility. What better example do we have than the simple, humble prayer of a child?

President George Albert Smith has told a story which I think will bear repeating.

It was about a nine-year-old boy who was to undergo a serious operation. As they prepared to give him the anesthetic, he asked those attending him to pray for him. When they told him they could not, he said, "If you can't pray

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for me, will you please wait while I pray for myself?"

They removed the sheet, and he knelt on the operating table, bowed his head and said, "Heavenly Father, I am an orphan boy. I am awful sick. Won't you please make me well? Bless these men who are going to operate that they will do it right. If you will make me well, I will try to be a good man. Thank you, Heavenly Father, for making me well."

When he finished praying, he lay down. The doctors' and nurses' eyes were filled with tears. Then he said, "I am ready."

The operation was successful, and the boy speedily recovered.

The doctor later said, "I have operated on hundreds of people, men and women who thought they had faith to be healed, but never, until I stood over that little boy have I felt the presence of God as I felt it then. That boy opened the windows of heaven and talked to his Heavenly Father as one would talk to another, face to face. I am a better man for having had the experience of hearing a small boy talk to his Father in heaven as if he were present."

Humility is one of the qualities that help build faith. Would a missionary be successful if he were not humble? He has to be teachable with a receptive mind before he can teach others, and to be teachable, he must be humble. And we should all be missionaries.

All the requirements of living the gospel become easier through humility.

A young man told me his experience in becoming a member of the Church, which is typical of many in their activities of investigating the Church. He said the missionaries came to the lesson on the Word of Wisdom. He and his wife were both users of tobacco. After the meeting was over and the missionaries had left, they talked it over with each other and decided between themselves, "Well, if that is what the Lord wants and if this is the Lord's Church, we will try it." He said that he was not particularly concerned about himself, he thought he could do it easily; he was worried about his wife; she had never tried to quit before. On the other hand, he had quit several times. After

proving to himself that he could quit, of course, he went back to the use of cigars again. But he said in this case, it was just the reverse. His wife quit without any apparent difficulty, but he had tremendous difficulty. He became nervous and irritable. He could not rest. He was cranky among his fellow workers. He could not sleep at night. But inasmuch as his wife had quit, he was not going to be outdone by her. So, one night, he became so restless, so disturbed that he could not sleep, and his wife suggested to him that he pray about it. He thought that was a good joke. He ridiculed the idea of prayer; he said, "This is something I have to do. Nobody can help me with this. I can do this." But as the night passed, and he had done everything he could to stimulate sleep and rest without any success, finally in despair he humbled himself enough to kneel at the side of the bed and pray vocally. According to his own testimony, he said that he got up from his prayer, got into bed, went to sleep, and has never been tempted by cigars since. He has absolutely lost the taste for tobacco. He said, "The Word of Wisdom was not a health program for me. It was a lesson in humility." He said, "I had to learn humility." That is what it meant to him. As it is with many of the requirements of the Church, we have to demonstrate humble obedience.

It is a humbling experience to look into the sky and contemplate the stars—just try to count all those you can see with the naked eye. Throughout the ages, man has tried to count them, and as telescopes have been made larger and larger, the scope has increased until we realize the utter impossibility of numbering all the stars. How small are we then, when we consider that God is the Master and Creator of the universe.

Just stand on the rim of the Grand Canyon and feel your insignificance as you gaze on the grandeur and immensity of nature or watch the beauties of Niagara and realize your own weakness in the presence of such great power.

Then ask yourself as David asked our Maker and the Creator of all: "What is man that thou art mindful of him?" (Ps. 8:4.)

Yes, God is mindful of you and me

because we are his children. He has given us this earth and all we have—the very air we breathe, food to eat, life itself. He rewards us for every good deed. Of ourselves we are nothing. Brothers and sisters, let us not be self-sufficient. Let us not forget to be humble and acknowledge the Lord, who is so good to us.

King Benjamin told his people:

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be forever and ever; therefore, of what have ye to boast?

And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you. (Mosiah 2:23-25.)

My brothers and sisters, be not lifted up in the pride of your hearts that you forget the Giver of all your blessings. Do not let self-righteousness rob you of

humility before God. Acknowledge him in all things. Let your faith be simple and childlike.

On one occasion,

... came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matt. 18:1-4.)

May we then be humble as a little child is my prayer in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Eldred G. Smith, Patriarch to the Church. Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church will be our next speaker. The Presiding Bishopric of the Church holds the Presidency of the Aaronic Priesthood.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

PRESIDENT McKay, President Richards, President Clark, my beloved brethren of the General Authorities, my dear brothers and sisters and friends:

I feel very humble in standing before this great audience today, and I sincerely ask for a solemn prayer in your hearts in my behalf. I am grateful to be here with you in this great general conference of the Church. Truly, we have been spiritually strengthened and built up in our faith. We come here for that purpose, and I pray that the Lord will help me that I may say something that will give you strength and increase your faith and your testimony.

We spend much of our time in our business and temporal affairs, in our educational, social, and recreational life. We spend a great deal of our time in government and politics. Probably

that is as it should be, but I wonder how much time we actually spend in developing the spiritual side of our lives—probably, may I say, the better part of our lives? The older I become, the more I realize that this is the better side of our lives and certainly the most important side of our lives.

It is not uncommon for thousands of us Latter-day Saints to bow our heads in prayer and close our eyes, and to follow the prayer of him who may be mouth. Truly we are a praying people. The world has judged us to be a praying people, and we confess that we not only pray in large gatherings at conference, but we also pray every day of our lives, and we accept the principle of prayer.

I would like to say a few words about the Aaronic Priesthood. I am directing my remarks particularly to those concerned with Aaronic Priesthood boys

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from twelve to twenty-one. There are approximately seventy thousand of them in the stakes of the Church, not counting the missions. We also have about that same number of Senior members of the Aaronic Priesthood, wonderful men who bear the Aaronic Priesthood, or a total of approximately 140,000 men and boys holding that wonderful priesthood, the Aaronic Priesthood, which gives them the power and the blessing and the authority and the responsibility of acting in the name of God, our Eternal Father.

I hope, parents, that you will take an interest in these Aaronic Priesthood boys. Fathers and mothers, help them on Sunday mornings. They are sleepy; they are tired; they are growing boys. Help them to get up on Sunday morning and attend their priesthood meetings. You wonderful wives of the Senior members, encourage your husbands on Sunday morning to get up in time to put on their Sunday clothes and go to Church. That will give to them and to you great blessings that you will not know any other way.

May I try briefly to portray some of the incidents concerning the restoration of the Aaronic Priesthood? I would like to take you back to the beautiful Susquehanna River, near Harmony, Pennsylvania. Joseph Smith and Oliver Cowdery, two young men, age twenty-three and twenty-two, respectively, stood on those beautiful banks of the Susquehanna River in Pennsylvania. Their faces reflected the seriousness of their thoughts. It was evident that peace permeated their entire beings, and every act bespoke humility and faith in God, their Eternal Father. They had intentionally secluded themselves from the world that they might seek the counsel of their Father in heaven.

May 15, 1829—it was a beautiful day. Winter was over. Spring was in the air. Nature had painted the leaves of the trees with a delicate green. The song of the birds overhead blended with the sounds of the river to produce harmonious overtones that added serenity to that beautiful occasion. The sun cast its golden rays through the motionless leaves of the semi-dense overgrowth, making a wonderful study in light and shadow. All was calm and peaceful,

that day. It was indeed a sacred spot and a sacred hour. Cares and worries and concern were largely overcome by the handiwork of God. The harmonious beauty that surrounded them contributed to the sacredness of the place and of the occasion, but the seriousness of their mission made them semi-oblivious to it. They now knelt together in humble prayer, seeking guidance from God, their Eternal Father.

These two young men were concerned about the principle of baptism for the remission of sins, and they desired to know more concerning the details of this sacred ordinance. What was the proper mode? How, and to whom, and by whom should this ordinance be performed? In their work of translating the Book of Mormon they had become concerned regarding the problem, as they contrasted the instructions of that sacred book with the practices of the churches of that day. They knew, however, that their Father in heaven would supply the wisdom they now sought.

And while they were engaged in prayer, a messenger, whom God had sent, appeared to them, and he spoke unto them. "I am thy fellow servant." The resurrected John the Baptist now stood before them—he, who had come out of the wilderness crying repentance to the people of his day; he, who had baptized our Lord and Savior at Bethabara in the River Jordan. Yes, this was the same John who on that sacred occasion heard the Father's voice from heaven declare, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) This was the same John who witnessed the Holy Ghost descend on Jesus; he, the literal descendant of Aaron who held the keys of the Aaronic Priesthood by right and ordination; he of whom the Lord said, "No greater prophet born of woman" (see Luke 7:28); he, who had been beheaded for his courageous denunciation of sin and for his love of truth. Now he stood before them in majesty; the glory that surrounded him was far more brilliant than the May sunshine. His presence dispelled all doubts and all fears, and these two young men opened their souls to partake of his great wisdom.

He then laid his hands upon their heads and conferred upon them the Aaronic Priesthood keys which he had held throughout the centuries. The words of that ordination prayer were indelibly impressed upon the minds of these two young men:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. 13.)

He then told them that the Aaronic Priesthood was an appendage of the Melchizedek Priesthood, that it had not the power of the laying on of hands for the gift of the Holy Ghost, but that this power should later be given to them. Then he told these two young men that he came under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which priesthood, in due time, would be conferred upon them and which later was conferred upon them.

These two young men were then directed by this messenger to go down into the river, that beautiful Susquehanna River. Joseph Smith was instructed to baptize Oliver, and Oliver, in turn, was instructed to baptize Joseph. They were then to ordain each other to the Aaronic Priesthood by the laying on of hands. Joseph ordained Oliver to the Aaronic Priesthood first, and Oliver then ordained Joseph.

This glorious spiritual experience that followed their baptism and ordination to the priesthood was accompanied by the spirit of prophecy. As they left this hallowed spot, their hearts were light. The Aaronic Priesthood was again re-

stored to the earth by an angel of God to his servants, the first time in many centuries for man to be divinely commissioned with the priesthood. This vision demonstrated conclusively that the heavens were not closed and gave positive proof of the promise of the resurrection.

I bear you my testimony that I know this priesthood was restored to the earth. I bear you my testimony that I know God lives and that Jesus is the Christ, the Son of God, our Redeemer and our Savior, our Elder Brother. I bear you my testimony that I know this is the true work that we are engaged in, and I know that Joseph Smith was a Prophet of God. I know that President David O. McKay is a true, living prophet of God, our Eternal Father, and I bear you that testimony, and I know it to be true, and I know it by the power and gift of the Holy Ghost, that testifies to me that this is true. I bear you that testimony in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church.

The congregation will now join in singing, "Redeemer of Israel," conducted by Elder J. Spencer Cornwall.

After the singing, Elder Ezra Taft Benson of the Council of the Twelve will speak to us. We are very happy to have Elder Benson with us. His duties as Secretary of Agriculture in the Cabinet of the President of the United States may compel him to leave before the end of the Conference, but we are happy to have him with us today.

Singing by the Choir and congregation, "Redeemer of Israel."

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

MY BRETHREN AND SISTERS and friends, seen and unseen: I approach this assignment this afternoon in deep humility. It is truly a sobering experience and yet a signal honor. I seek the inspiration of heaven and your faith

and prayers as I attempt to speak for a few moments.

I am very grateful for the opportunity of being here at this great conference. I am grateful to President McKay for inviting me to come, and I

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would like to say to him, in response to his kind words, that I am sure no one on earth is as happy as I that I am able to be here today.

I am very grateful that the Lord permitted our plane to land during the storm last night, just in time to get to that great priesthood meeting. As President McKay referred to the fact that seventy-one different gatherings were assembled last night, and that we had never had this many outlets for the general priesthood meeting, I thought of a rather humorous thing that was said by one of our national entertainers on TV, who is helping in a promotion program for greater consumption of dairy products. We have had some excess of these commodities. This entertainer has been employed by the farmers of this country, through the American Dairy Association, whose president is one of our stake presidents. On the air he expressed his pride at being associated with this great organization, not only an organization of farmers, but also many millions of dairy cows. "Now," he said, "ladies and gentlemen, there may be organizations with more branches, but I am sure there is no organization with more outlets."

I rejoice with you, my brethren and sisters, in this great conference. I have received a spiritual uplift from the testimonies borne, and I am particularly grateful that I was able to hear the messages of the First Presidency in the priesthood conference session last night and again today. I cannot think of a richer experience than the experience of the last twenty-four hours.

I am grateful for all of the blessings that are mine. I have been sitting here today enumerating them. I am grateful to be able to live in this day, to enjoy the freedoms and the liberties which are ours and the associations which we have in the Church and in this great nation.

I am grateful for the confidence and the love of my brethren and sisters in the Church.

As I listened to that great message of the President this morning, a message which we all need in our homes, my heart filled with gratitude and thanksgiving that the Prophet of God could in very deed speak as one having authority on this very sacred and important subject of the home and family. I am

grateful for my home and my family. I am grateful for my companion and for her inspiration, strength, and help. I know that I could not have accomplished the little that I have achieved, without her great faith, devotion, and support.

I am grateful that I have come from a good Latter-day Saint home.

I thank the Lord for the opportunity that has been mine to associate with my brethren of the General Authorities. For nine glorious years I had almost daily association with them. The last two years I have been in their presence much less frequently, and I am sure they will never know fully how much I have missed the very close and intimate association of those earlier years.

I am grateful for the faith and prayers of the Saints and for the support of good people everywhere in the responsibilities which are mine now in the government as well as in the Church. I thank God for the letters that have come during hours of stress from faithful members of the Church and good people elsewhere.

President McKay spoke of these wonderful mission presidents, and they are wonderful men. As he did so I thought of one who lies ill in a local hospital, whose illness I learned about since coming to this conference—one with whom I had the great pleasure of walking the streets of Holland at the close of the war—one of the most valiant. President Cornelius Zappey,* if you are listening in today, may I say to you that we love you, that God loves you for your devotion, and it is our prayer that he may see fit to restore you fully and speedily to health and strength. It is my hope and prayer that someday we may be able to team up again as missionaries, if not in this life, then in the eternities to come.

I am grateful for the glorious saving principles of the gospel, my brethren and sisters, for my progenitors who had the courage and the strength to accept the truth when they heard it and to join themselves with an unpopular people. I am grateful for the rich heritage which is mine. I am thankful for the mission

*President Zappey passed away April 22, 1955. He was a former president of both the Netherlands and the East Central States Missions. He had been released from the latter mission in March 1953.

of Joseph Smith, the Prophet, and for those who have succeeded him, for their valiant devotion to the truth. I am grateful that I have been made the recipient of the priceless blessings that have come through the gospel.

Today I have in my heart a love not only for these, but also for all of God's children. I have no ill feeling toward any human being. With you, I hate sin, but I love the sinner. We all have need to repent.

I rejoice in the spread of the gospel and the growth of the Church in all the world. I have been thrilled as I have read the accounts of President McKay's visits to the missions in the South Pacific. I thrilled with the messages last night from two of our associates who reported on missionary activities in the South Pacific and way up in far-off Finland. I am very grateful, my brethren and sisters, for all of these priceless blessings.

I realize that through the ages there has been a tendency for truth to be pretty much on the scaffold and error on the throne. I recognize that there has been a tendency to revere prophets dead and to persecute the living oracles. I recognize that there are two great forces in the world. And as the Book of Mormon prophet said,

For it must needs be, that there is an opposition in all things. (2 Nephi 2:11.)

I am grateful that we have our free agency which to me is an eternal blessing, an eternal principle. I recognize that today Satan, the adversary, is still alert. He is not using the means of persecution towards this people which he once used, but he is still the enemy of truth, and he is using other methods today. He is probably using the method of encouraging complacency. He is probably making an effort to lull us away into a false security because things seem well in Zion. One of the Book of Mormon prophets said this would be the case in the last days. You remember Nephi's prediction when he said:

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will

say: All is well in Zion, yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

Therefore, wo be unto him that is at ease in Zion!

Wo be unto him that crieth: All is well! (*Ibid.*, 28:20-21, 24-25.)

Now, of course, the Church itself is God's great instrument to build and to save and to exalt men everywhere, through the application of the simple principles of the gospel. It is a way of life that will make men happy, and "men are, that they might have joy." This great instrument must withstand opposition and complacency.

The program of the Church, the mission of the Church is to build character, to lift men and women up, through giving them an opportunity to participate and take responsibility. It is our great privilege to learn of the truth and help to spread it to God's children everywhere, thus providing the means of leading them to exaltation.

In the last few weeks I have had the glorious privilege of visiting eleven of our Latin American countries. The visit was threefold in character. First of all, it was a response to invitations from leaders of those nations, particularly ministers of agriculture; it also provided an opportunity to get better acquainted with their agriculture, and also to learn something of the results of the exports which we are making into those nations, of breeding stock, such as beef cattle, dairy cattle, hogs, poultry, and also many strains of seeds; it also provided an opportunity, so the President of the United States thought, to help strengthen the bonds of friendship and understanding with our splendid neighbors south of the border.

I want to say to you, my brethren and sisters, it was a most satisfying experience. I am very grateful for the contacts I had with the Presidents of those nations, with the ministers of agriculture, and with the people generally. I appreciate the opportunity of visiting on ranches, farms, and plantations, getting into the homes of the people and feeling of their warm spirit and their friendliness toward the people of the United States.

I think the outlook down there is most encouraging. Those countries are on

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the march today, and they want to team up with the United States. They have a deep love and respect for our people here. They admire and respect our technology, our methods, our free enterprise system. They are very anxious to raise the standards of living of their own people by adopting the practices which we have followed in this country. There is an economic awakening in many of those countries, and I look for unheard of developments in the years ahead. I hope that those developments will include an increase and a spread of the restored gospel. They are moving, as it were, almost from the one-horse handplow to the caterpillar tractor overnight. They are not doing it with the slow transition as we have done it here.

I found they like to be referred to as Americans. They are very proud that they have thousands of their students here in the United States learning our way of life and learning of our agriculture and our technology. I found they were very happy to learn that to the Latter-day Saints the Promised Land, the land of Zion, includes all of North and South America. I was pleased to find, too, that there is evidence that communism has largely failed in those countries. True, there are some danger spots, still, but there is evidence that political stability is increasing. I was very much pleased as I visited personally with the Presidents of those republics, to hear them speak out in support of the principles of freedom which have meant so much to our great nation and our good neighbor to the north of us.

Our technical aid down south is paying off. They need technical assistance and encouragement more than they need grants. I feel that the future is bright, and I am very happy that our Church missions are spreading out in those lands.

I came back impressed that those people want us to help them to help themselves. The future looks bright, and I said to some of my associates upon my return that if I were a young man of twenty-five today, I would consider heading south. Probably when we get the inter-American highway completed, it will be easier for us to visit our neighbors to the south. I hope so.

I was pleased, too, to find in the travels to these eleven countries, that our Mormon people are found in almost every nation. Generally speaking, they are giving a good account of themselves. I was pleased with the contacts I had with them. Beginning in Cuba, in our visit with the then President-elect, Batista, and continuing through ten other nations—I was pleased that we had the opportunity to say something about the Church and explain the fundamentals of the gospel.

Sister Benson is a more effective missionary, I think, than her husband. It seems to me we have been shipping Church books down there for days since our return. We have sent many copies of our literature, mostly in response to conversations which she had with the gracious wives of the Presidents, ministers of agriculture, the ambassadors, and others.

I was pleased to meet our servicemen in Puerto Rico from Ramsey Air Force Base and from Fort Buchanan. In the Virgin Islands where I met, as a member of the Virgin Islands Corporation Board, I was surprised, as a certain technician, an electrical engineer, was invited in to consult with us, to find that he was a member of the Church. As similar experiences were repeated, I thought of the comment made by a businessman from the northcentral states sometime ago who registered in a Washington hotel and asked if there were any Mormons in Washington. The hotel clerk replied, "I suppose there are. They seem to be everywhere."

Well, I found them down there. Not very many, but a few of them almost everywhere! In Trinidad, which is in the British orbit, we found a member of the Church serving as one of the secretaries of the consulate. In Venezuela we had received advance letters from one or two families expressing the hope that we might hold a service while we were there. Then when I had the pleasure of addressing the American Chamber of Commerce in Caracas, who should be presiding there as president, but one of our Mormon boys from Tooele, Utah. It was a great thrill as we went from Caracas over to Barquisimeto to have the opportunity of holding a service in a hotel room with

representatives of three or four Mormon families in that area and to find that they were eager to get a Sunday School started.

In Panama, in Costa Rica, in Nicaragua, of course, we found groups of the Saints and missionaries. It was always a great pleasure to see them at the airports or to hold a brief meeting with them or to join them for breakfast or lunch. I wish our busy schedule might have permitted us to spend more time with those fine groups. Quite by accident, because of plane trouble, we stopped in Guatemala. We had the opportunity during seven hours there, to view the lovely new mission home and chapel and to have a long visit with the ambassador, and to hear him speak in praise about our people. In fact, I was pleased everywhere that we went to find the Church well spoken of.

We completed our little two and a half weeks swing by spending a Sabbath day in Mexico City with President and Sister Bowman and the missionaries and the Saints in a large gathering there. Later the next day, as I visited with the President of that republic, he expressed surprise and apparently seemed somewhat pleased to find the number of people we have right in Mexico City of our faith. He had known of our people in the Colonies, and he spoke highly of the Church and its people.

So, I might go on, my brothers and sisters. I found, too, a very friendly press, as President McKay has reported. I think there was not one loaded question put to us in all of the press conferences that we had. It was not uncommon at the end of an hour-long press conference to have representatives of the press gather around after we had discussed agriculture, and say, "Now, Mr. Secretary, we would like to turn to another subject. We would like you to tell us something about the Church." It was always a great pleasure, of course, to tell them something about the history, the organization, and the doctrine of the Church.

So, my brethren and sisters—and I've not even mentioned Colombia—it seems to me that we have a great opportunity now, as the Church moves out into the world. The Church has a wonderful

reputation. It is well thought of. It is well-known. It is so important today that all of our people, whoever they are and whatever they are, live the gospel, that they keep the commandments of God. And if they are isolated, it is important that they arrange to hold services in their own homes, that they invite in their neighbors to their Sunday Schools, that they might help to spread the gospel. In my humble judgment, the world is hungry for true religion, and we have it.

I am sure, my brethren and sisters, that in the days ahead, many will accept of the truth, particularly in the countries that I have just had the opportunity to visit.

I remember, as you do also, occasions where we have met with just a handful of people in an isolated area, and how the Lord was there with his Spirit. I remember meeting the Saints, way up in Selbongen, East Prussia, right after the war and in isolated places in Holland. I remember meeting the Saints in Czechoslovakia, just small groups. How well I remember that meeting referred to by President Matis last night far up in Larsmo, Finland. It was a small, isolated group, but the Spirit of God was present and touched the hearts of the people. So it will be everywhere our people meet if we just remain true and faithful. God grant we may do so.

May we be able to make our influence felt for good in the world because we must help to serve as the leaven which is going to leaven the world with righteousness. In large measure, that is our mission.

So, my brethren, may we prepare, as elders in Israel, to help enlarge and to strengthen the boundaries of Zion, enlarge her stakes, and build up the kingdom. God expects us to arise and shine because we are the salt of the earth, the light of the world, and I believe the hope of the world because we are the stewards of the revealed truth of God.

The Lord has made it very clear in the revelations. "Verily I say unto you all," he said, back in 1838, "Arise and shine forth, that thy light may be standard for the nations." (D. & C. 115:5.)

And six years earlier, he said to a

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then struggling Church, small in numbers, inflicted with persecutions;

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (*Ibid.*, 82:14.)

What are those garments? Those garments are the garments of righteousness, the garments of devotion to the truth—the gospel in action.

Our message is a world message, my brethren and sisters and friends. In that glorious first section in the Doctrine and Covenants, given as a preface to the Book of Commandments, the Lord had these words to say, which I quote to you in closing:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. (*Ibid.*, 1:1-2.)

These are sobering words, words from the Master, Jesus the Christ, through

his Prophet, Joseph Smith, to all God's children.

May we not be at ease in Zion. We have a tremendous responsibility. This is God's work, my brethren and sisters and friends, and I give you my testimony today that I know that God lives, that he is a Personal God, that he hears and answers prayers. I know that Jesus is the Christ, the Redeemer of the world, our Elder Brother, the Savior of mankind. I know, too, that Joseph Smith is and was a Prophet of God, an instrument in the hands of the Almighty in ushering in this the last and the greatest of all gospel dispensations. The priesthood has been restored; the truth is here in its fulness. I know it as I know that I live, and I thank God for that testimony, and pray his blessings upon all of us, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Ezra Taft Benson, member of the Council of the Twelve, also Secretary of Agriculture in the Cabinet of the President of the United States. We shall now hear from President Joseph Fielding Smith, President of the Council of the Twelve. He will be followed by Elder Oscar A. Kirkham.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

MY GOOD brethren and sisters and friends, I realize that this is a very important and responsible position; that our words go out, the extent of which we do not know. It is needful, therefore, that we have the guidance of the Spirit of the Lord, that we may speak his truth. I trust that the few words that I say may find an echo in your hearts and be dictated by the Spirit of the Lord.

Near the close of a discourse by our Lord and Savior, many believed on him. It is written: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the

truth shall make you free." (John 8:31-32.)

The only truth that makes us free is the truth of the gospel of Jesus Christ. In fact, all truth belongs to the gospel of Jesus Christ. When our Savior was brought before Pilate, Pilate questioned him and asked him if he were a king. Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (*Ibid.*, 18:37.)

Then Pilate asked him, "What is truth?" Perhaps the Savior had no time given him to answer. Perhaps he was silent, and from that time until now

volumes have been written asking that question. The only true answer that has been given was given by the Lord to the Prophet Joseph Smith.

"And truth is knowledge of things as they are, and as they were, and as they are to come." (D. & C. 93:24.) In other words, truth is that which endures. All else must perish. This being true, it behooves us to search for truth—this truth the Savior spoke of that makes us free.

Not all truth is of the same value or importance. Some truths are greater than others. The greatest truth, or the greatest truths, we find in the fundamentals of the gospel of Jesus Christ. First of all, that Jesus Christ is the Son of God, the Redeemer of the world, who came into this world to die that men might live. That truth we should know. It is far more important to know that Jesus Christ is our Redeemer, that he has given unto us the principles of eternal life, than it is to know all that can be obtained in secular education.

It is far more important to know that baptism is for the remission of sins, and when properly performed by one who has the authority, remission of sins will come, and through the baptism following, of the Holy Ghost, we come back into the presence of God our Father, at last, through the guidance of the Holy Ghost.

To know the way to eternal life is far more important than all the learning that the world can give. We find that in the sacred principles which have been revealed for the last time, and in these ordinances which are being performed

for the last time—that is, in the Dispensation of the Fulness of Times—for the gospel will never be restored again. It has been restored to remain. The Lord has ordained his servants, and has given them authority to execute his laws, to preach his gospel, to cry repentance, to call upon men to humble themselves and receive these fundamental principles of eternal life.

The way of eternal life is here. The covenants that were promised that lead to that great gift are here. All men on the face of the earth have now the privilege not only of repentance, but also of remission of sins through the waters of baptism, and the gift of the Holy Ghost by the laying on of hands, and to receive the covenants and obligations which were promised anciently that will bring them back into the presence of God, our Father.

These blessings are free. They are the most important truths in all the world. Brethren and sisters, we have received them. Let us be true and faithful, turning neither to the right nor to the left in the keeping of the commandments of the Lord, and by example as well as by precept, serve him, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith, President of the Council of the Twelve, has just spoken to us, and we shall now hear from Elder Oscar A. Kirkham of the First Council of Seventy, who will be our concluding speaker.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I TRUST THE Lord will be with me and bless me as I address you.

In the Third Epistle of John, the fourth verse, are these words:

I have no greater joy than to hear that my children walk in truth.

The greatest gift that can come to a boy, as I review the humble experiences of my own life, is that he may have

good guidance, that he may sense a faith in God, and enjoy the gospel of Jesus Christ, that he may receive the gift of the Holy Ghost and hold worthily the Holy Priesthood.

The other evening a lad came to our home. He was accompanying a high priest. They were our ward teachers. The high priest said as he addressed us, "Brother Kirkham, we have a little

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message for you from our bishop concerning our religion." The message was given. We felt the spirit of it. It was simple and sincere. I thanked them, then the high priest turned to the boy of fourteen, a teacher in the Aaronic Priesthood, and said, "John, you say a prayer for Brother Kirkham and his family." We were appreciative and listened, for we know that we have no greater joy than to know that we walk in truth.

Coming down on the elevator in our office building the other day, a young man recognized me and he said, "This is my mother, Brother Kirkham. I'm just back from my mission. She has worked continuously for me while I've been away. She has kept me. She saw that my check came every month to pay my expenses. Now, the Lord being willing, Mother is going on a mission. I will pay her way." The greatest gift that comes to us in early life is to be guided in simple truths, and to do the will of our Heavenly Father. As President McKay said to us this morning, "We are concerned with those simple, vital things that help us." That boy you meet tonight or tomorrow morning or the next day and what you say to him and do for him is all-important.

I know a boy in Iowa who one day was plowing in an open field. He did not know at the time that a very distinguished gentleman was passing by, but the man said, "The furrow in that open field was plowed so straight that I had to stop. Did you plow the first furrow in this field?" "Yes," said he. "They did not peg it off for you?" "No, sir." Then my friend said to the boy, "You'll plow many straight things in life. Good-bye."

Several years went by. My friend came again to Iowa. He was met by a gentleman, this time in a fine automobile. "Do you remember being in these parts about twelve years ago?" "Yes, I have a note here in my book of a straight furrow plowed in an open field by a boy." "Well," said the man, "I don't want you to say anything to these people about this incident, but I am the mayor of this city. I want to say to you, I was behind that plow. I was that boy. You journeyed on over the

hill that day on your way. What you said as we chatted about 'The straight furrow' has lingered with me through these years. I wanted you to know that those few words have given me encouragement ever since that day."

We philosophize; we delve into great truths—these things enrich our lives, but it is still the simple things that are effective. We "have no greater joy than to hear that our children walk in truth."

May God bless us that this joy may ever be ours and that we may ever appreciate the sacred words of the Lord as given in the Holy Scriptures and with courage and simplicity live the truth, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Oscar A. Kirkham of the First Council of Seventy.

Tonight the Deseret Sunday School Conference will convene in the Salt Lake Tabernacle at 7:00 p.m. All Sunday School workers should be in attendance; others are cordially invited. We are informed by the Superintendent that provision will be made for overflow audiences in the Assembly Hall and in Barratt Hall.

We express our appreciation to you ushers who have rendered such excellent service this day. We commend you for the orderly manner in which you have performed your duties.

We also express appreciation to the public press, to the reporters for their fair and accurate reports. Thank you. To the various radio and television stations, we wish to say that your assistance rendered here in our own city and state and in other states named throughout the sessions, has been the means of permitting tens of thousands to hear the proceedings of this Conference.

We have had a most unusual storm, you might find the roads still slippery. We caution drivers to be careful after the dismissal of this meeting. Practice courtesy. That is a great safety means on the highway, just simple courtesy.

The singing for this afternoon has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner

at the organ. I have already expressed appreciation for you, I do so again for others who have been listening in this afternoon to the inspirational singing of this great organization.

The Choir will now sing, "The Hallelujah Chorus," with Elder Cornwall conducting. Elder Claudious Bowman, president of the Mexican Mission, will offer the benediction, following which

this Conference will be adjourned until tomorrow morning at ten o'clock.

The "Hallelujah Chorus" was sung by the Choir.

Elder Claudious Bowman, President of the Mexican Mission offered the closing prayer.

Conference adjourned until 10:00 a.m., Monday, April 4th.

THIRD DAY MORNING MEETING

Conference reconvened Monday morning, April 4, at 10:00 a.m. The Brigham Young University Combined Choruses, with John R. Halliday conducting, furnished the music for this session. President David O. McKay opened the meeting with the following remarks:

President David O. McKay:

Last Saturday night I announced the acceptance of the invitation extended to the presidents of stakes and bishops of wards and their wives,—an invitation of Mr. Hendry, Vice-President of the Intermountain Theatres,—to a preview showing of the excellent picture, "A Man Called Peter," to be shown in the Capitol Theatre and the Utah Theatre. I overlooked the fact that the presidents of stakes and the bishops of wards had already been invited and the invitation accepted to attend the Brigham Young University devotional program in the George Albert Smith Fieldhouse, Brigham Young University campus, at that same hour. It was my fault that permitted that conflict to occur. The invitation to Brigham Young University preceded the one extended by the Theatre, and questions have been asked by the presidents of stakes, "Which shall we attend?" So we are pleased to announce this morning, "Attend both of them." Mr. Hendry this morning very kindly postponed the Tuesday morning invitation or extended it until Thursday morning at the same hour in the same places, so that you will be able to attend the George Albert Smith Fieldhouse appointment as arranged. The buses will

leave the Hotel Utah at 8 o'clock Tuesday morning, and "A Man Called Peter" will be presented to you, presidents of stakes and bishops of wards, and your wives, Thursday morning at 9:30. We thank President Wilkinson of the University and Mr. Hendry of the Theatres for these invitations.

The Tabernacle on Temple Square in Salt Lake City is overflowing this morning with members of the Church who have gathered for the One Hundred Twenty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints. To those who are standing, and others, we are pleased to announce that overflow meetings will be held this morning in the Assembly Hall and Barratt Hall as heretofore, and these services also, for the benefit of those who are listening in, are being televised over KSL television, Channel 5, of Salt Lake City, and KID, Idaho Falls, Idaho, and will be heard over radio station KSL, and by arrangement through this station over 12 radio stations in Utah, Idaho, Nevada, and Colorado. The names of these stations as heretofore have already been announced to the radio audience. Again we express appreciation to these stations for the excellent service they are rendering to the Church and to all their patrons.

You will notice this morning a group of choice young people gathered here to furnish singing. They are from the Brigham Young University,—the Combined Choruses from that great school,—and Elder John R. Halliday is conducting. Elder Alexander Schreiner is at the organ. We welcome them, and I am

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sure you will be thrilled with their singing, as always.

We shall begin these services by the Brigham Young University Combined Choruses singing, "For the Strength of the Hills," under the direction of Professor Halliday. The opening prayer will be offered by Elder J. Melvin Toone, president of the Canadian Mission.

The Brigham Young University Combined Choruses sang the hymn, "For the Strength of the Hills."

The opening prayer was offered by President J. Melvin Toone of the Canadian Mission.

President David O. McKay:

The Brigham Young University Combined Choruses will now favor us with

"Thou Life of Life," conducted by Elder John R. Halliday, following which Elder Mark E. Petersen of the Council of the Twelve will address us.

Singing by the Combined Choruses, "Thou Life of Life."

President David O. McKay:

We hope, students, that the loud-speakers are arranged properly so that you may now hear clearly the messages from the Brethren. That was inspirational. (Referring to the singing.)

Our first speaker this morning is Elder Mark E. Petersen of the Council of the Twelve. He will be followed by Elder John Longden.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

ISN'T IT THRILLING, brothers and sisters, to hear these glorious young people sing praises to God and express their trust in him? It gives you a wonderful feeling of confidence, doesn't it, to know that the rising generation is made up of such marvelous young people.

Two weeks ago my wife and I had the opportunity of attending a meeting of some hundreds of M Men and Gleaner Girls, and there again we were impressed with the fact that our young people are great. Those hundreds of young people stood up in that meeting and gave the MIA theme for this year. I wish you could have heard them because they spoke with such clarity. They were in almost perfect unison, and as they said these words, it gave me a great thrill:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7.)

As I say, hearing those voices in unison say those inspired words, moved me deeply inside. I was so thrilled that young people could stand and say and believe that "he that hath eternal life is rich."

When my wife and I were in South America recently, we had the same kind of thrill because there we saw your sons and daughters, sometimes under difficult and even adverse circumstances standing in the glory of their young manhood and womanhood, in the glory of their membership in this Church, in the glory of being missionaries for the Son of God, speak in languages previously unknown to them, bearing testimony of the restoration of the gospel of Christ. Oh, how happy we were! How humble we felt in their presence, and again came to us this great conviction that the youth of Zion are a great people.

As I reflect upon the youth of Zion, I reflect also upon the homes from which they come. I know that great homes produce great people. Those homes need not be rich in this world's goods, but if they are rich in the wisdom of God, they are rich indeed, and young people who grow up in homes such as those are great young people.

You recall that the Savior at one time said: "... every good tree bringeth forth good fruit." (Matt. 7:17.) I know that even from a good tree occasionally a piece of fruit may fall, and as the

prodigal go the way of all the earth, but that does not change the great underlying fact that "every good tree bringeth forth good fruit."

As I have studied your young people and mine, I have come to the conclusion that they are great because by and large they come from great homes. It has been my observation that where young people are active in the Church, as a general rule they come from homes where parents also are active in the Church.

Now, there are some exceptions, I know, but I say as a general rule great homes produce great young people. Parents who are active in the Church usually produce children who are active in the Church, again proving the truth of the Savior's words that "every good tree bringeth forth good fruit."

But I would like to read to you the rest of the Savior's words in that quotation. He said: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (*Ibid.*, 7:17.)

Now what about the meaning of those words? Do homes which are not classed as good homes produce evil young people? And if they do, who must bear the blame?

There have been many public opinion polls taken in the United States, as you know, and I suppose they have touched almost every subject under the sun. There is not very much left uncovered by the time they get through.

I have been shocked and astonished at one of these public opinion polls which indicates that there is a higher percentage of drinkers of alcoholic beverages in the age group of fifteen to thirty years than in any other age group. This particular poll indicated that sixty-seven percent of American young people from fifteen to thirty years of age use alcoholic beverages occasionally or more or less regularly.

Now these studies, and others, tell us where these young people learn to drink. Again I was astonished to learn that the majority of the American young people who drink liquor learn to drink from their own parents.

A number of studies, as I say, have been made on this subject, some of them among college students, some among

high school students, and even some elementary students have been brought into the study. One of the studies having to do with college students indicated that eighty-five percent of the drinking students have drinking parents. This same study, which included information on students who abstain from the use of liquor, said that seventy-seven percent of the students who abstain from the use of liquor have both parents who abstain from the use of liquor. Isn't that a great lesson? The majority of the drinking students drink because their parents drink. The majority of the abstaining students have parents who abstain.

One of these studies was conducted in the state of Idaho by the department of social studies of the University of Idaho, and the figures sustain the general results as obtained in other studies in eastern United States. They found that the drinking habits of students follow almost exactly the drinking habits of parents. I quote just one line from their report:

"The proportions of students who drank are approximately equal to the proportions of parents who drank with the knowledge of the students."

In eastern United States a study was made along the same lines. After the completion of the survey those who conducted it reported: "It certainly is not surprising to find a tendency for students to follow the example of their parents in deciding whether or not to drink."

Dr. Andrew C. Ivy, head of the department of clinical science at the University of Illinois, recently wrote an article in the magazine, *Life and Health*, entitled, "Why I Don't Drink." He commented on the fact that there are over sixty million drinkers in the United States, and after discussing that horrible fact, asked this question: "Who can save future citizens from drink?" He answered, "The fathers and mothers of today's children."

And then he said this: "Children, teen-agers, and college students drink and do other things that harm their bodies, characters, and lives largely because their parents do. If we are going to reverse the trend to moral decline and degeneration in our country, moth-

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ers as well as fathers are going to have to correct their own irresponsible behavior."

He goes on to say, "The question for parents to answer is: 'Has drinking alcoholic beverages contributed so much to my happiness that I want my child and all children to take the one in twenty chance of becoming an alcoholic?'"

Then he said, "Seventy percent of the chronic alcoholics in the United States started drinking as teen-agers."

In studies that have been made with regard to smoking habits, the same type of thing has been developed. It is discovered that by and large smoking parents have smoking children, and abstaining parents, by and large, have abstaining children. The same thing is true with Church activity, as I have already indicated. If parents reject religious activity, their children generally reject religious activity. If, on the other hand, as we have pointed out, parents are active and enthusiastic and faithful about their Church responsibilities, as a rule the children likewise are active.

And so we may reach some definite conclusions and say that where parents smoke they can expect their children to smoke. Where parents drink, they may expect their children to drink. Where parents deny religious activity and interest, they can expect their children to deny religious interest.

Now these same studies have gone into the questions: Why do people drink? Why do people smoke? I do not know anybody, with his eyes open, who would suppose that drinking would do him any good, or that smoking would do him any good. Even the merchants of these commodities are now changing the claims in some advertising that they are good for a person. I remember there was a time when they used to advertise that smoking was good for digestion, but they do not any more since the doctors have discovered that tobacco is one of the very worst things for your stomach, and that whether you smoke or chew the tobacco, you can get stomach ulcers from it, and you can develop cancer of the stomach from the ulcers. So tobacco companies have stopped advertising about how good for your digestion it is if you smoke cigars.

Why do people smoke, and why do they drink? According to these surveys, it is because they think it is smart. They think it is popular. They think it is the thing to do because the Joneses and others they happen to know and regard as smart also smoke or drink. For that reason they think they should take up the habit, and because parents who are blinded by this false notion of popularity lead their children, who are blinded by the bad example of their parents, they both fall into the ditch.

So we can begin to see the truth in the Savior's words, can't we, that a corrupt tree will bring forth evil fruit. I ask you parents if you have the right to gamble with the future lives and happiness of your children. If we set our children an example which is almost sure to lead to failure, what is our responsibility? If we should lead our own children into disaster, would we ever forgive ourselves?

Two weeks ago Brother [Delbert L.] Stapley and I happened to have the privilege of being in the same conference together. Brother Stapley there delivered one of his wonderful talks, and in his discussion gave me a new point of view on an old subject, and with his permission I would like to mention it here.

Brother Stapley was talking about the fact that children cannot be tempted by the devil before they are eight years of age because the Lord has not given Satan that right. Just suppose that there was a basketball game, and for eight minutes one of the teams was ruled off the floor while the remaining team stayed in there and pitched as many baskets as it could for eight minutes, and every basket would count. Just think about that.

And suppose there was a football game in which one of the teams was ruled off the field while the other made touchdowns for eight minutes, and every touchdown would count, and it could make these touchdowns without any opposition from the other team. Just think what kind of score it could develop!

You do not get that in athletics, but you do get it in the rearing of your children because during the first eight

years of their lives, Satan has no right and no power to tempt those children. If they are tempted, if they sin, you have to blame somebody else besides Satan. During those first eight years you are left in the field without the opposition of Satan in the training of your children. For eight years you can train them, mold their characters, develop their faith, and teach them to pray, and to love God, and to keep his commandments, without any interference or any opposition from Satan.

Have you ever thought of it that way? I hadn't until Brother Stapley mentioned it, but I was glad he did because, as I say, it gave me a new point of view. The first eight years of a child's life in a Latter-day Saint home form the golden age for parents in the rearing of their children—a golden age when Mother and Father may set them the proper example, and play with them, and pray with them, and enjoy them, and develop Christlike traits of character in their children without the opposition of Satan.

Have you that kind of home? In your home are you setting up the circumstances and the surroundings where-

by those children can get the most out of this golden age? Are you doing all you can while you do not have the interference of Satan to train those children? Or, on the other hand, are you careless enough so that you tempt your own children, so that you will lead them into paths of sin, so that you teach them by your own bad example how to do the things of the world?

Well, I come back again to the Savior's words: "... every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7:17.)

May our homes be good homes, from which we may send good young people, trained and reared in the gospel of Christ, is my humble prayer, in his holy name. Amen.

President David O. McKay:

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. Elder John Longden, Assistant to the Twelve, will now speak to us. Elder Longden will be followed by Elder Levi Edgar Young.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

MY DEAR brothers and sisters, I am humbly grateful as I accept this great responsibility and assignment this morning, and testify to you that without the assistance of my Heavenly Father I would not even be able to stand here. I am grateful this morning for faith in the gospel of Jesus Christ. I am grateful this morning for faith in a divine, Living God; in the divine mission of his Son, Jesus Christ. I am grateful for faith that the gospel of Jesus Christ has been restored in its fulness, and I reflect at this moment on the words of David, oftentimes referred to as the Psalmist David, as recorded in the twenty-seventh Psalm:

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Psalms 27:1.)

There was no fear in the heart and mind of David because I believe he was a prayerful man. He had implicit faith in God, his Father, and thus he was able to go forth in one experience as he faced the Philistine, the giant, Goliath. You will recall the great lesson there where Goliath indicated he would cut David up and feed him to the fowls and the beasts. David, even though he was small of stature by comparison, had the assistance of our Heavenly Father and his Son, Jesus Christ, and he said to Goliath:

Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. (1 Sam. 17:45.)

And therein was the strength of David because he had not defied God. He was

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willing to live in submission to the teachings of righteousness. I am sure there was no spirit of arrogance in the mind of David at that time, but he was a humble, prayerful man.

We have a lesson in the attitude of prayer as given by the Master in the parable of the Pharisee and the publican. We are told that the Pharisee was grateful that he was not an extortioner. He was not an adulterer. He paid his tithes and his offerings. He fasted and he prayed, and he was not like unto this lowly publican.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for he that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:13-14.)

We must have the spirit of humility as we seek God through this channel of prayer to give thanks unto him for all the blessings which are ours, particularly we, as members of the Church of Jesus Christ of Latter-day Saints, that we have membership in his great Church—not the church of man, but the Church of Jesus Christ, for it bears his name.

Regarding the principle of prayer, the Savior, the Master himself, was asked by his disciples and others, "Teach us how to pray, and how shall we pray?" He replied:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matthew 6:9-13.)

We have there a simple prayer, a prayer that points the way to the throne of God, our Eternal Father, the Father of our spirits. The Savior further taught:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (*Ibid.*, 7:7-9.)

I like the words of Robert Burns, the great Scotch poet:

They never sought in vain who sought the Lord aright.

I testify to you these words are true. As we seek the Lord aright, we shall not seek in vain. Jesus so taught. He said:

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:11-13.)

The Lord has revealed again in this day, as recorded in the Doctrine and Covenants in several sections (and I would commend your reading the twentieth, the thirty-first, the sixty-first, the sixty-eighth, and the ninety-third, which deal with this great power of prayer) that we should pray constantly, earnestly, and sincerely that we be not led into temptation, as has so beautifully been given to us this morning by Elder Petersen. We are told we should teach our children how to pray and to walk uprightly before the Lord.

I want to tell the young people within the sound of my voice that it is nothing to be ashamed of that you humble yourself before the Lord in prayer. It is not a sign of weakness. I testify to you that it is a sign of great strength, for the Lord will be your light and your salvation. He is ever ready to assist us to continue in the path of righteousness. He does not fail us.

I am grateful for the power of prayer. I was thrilled last August as I attended the MIA conference in Los Angeles to witness prayer in action. They were preparing a huge chorus of fifteen hundred voices to appear in the Hollywood Bowl. The young singers had had their prayer, and the concert was just about

ready to begin. It was my privilege to go back stage with the wonderful, humble, prayerful directors and accompanists. The purpose of this little gathering was to seek the Lord for his sustaining strength and power. Here were musicians with their degrees and their letters in music, who still relied on Almighty God, who is ever present to bless, to encourage, and to build. So they went forth upon their assignment with the humble assurance that they were not performing their duties alone. Seventeen thousand five hundred persons were witnesses of an outstanding performance, and I bear witness to you that our Father did hear and answer their prayer.

I should like to give you in conclusion an experience that came to my attention two days after the passing of that great prophet of God, Elder Matthew Cowley. It was given to me by a man who some thirty-five or forty years before had been district president of Brother Cowley down in New Zealand as he labored with those Maori people. He had only been out for two and one half months, and a district missionary conference was called. In one of those sessions, the morning session, Brother Cowley had an opportunity to speak. As the story has been related to me, he spoke for fifteen or twenty minutes in a fluent Maori tongue, so much so that it amazed the older Maori people in the congregation.

After the meeting, the district president and Brother Cowley were walking to a Maori home to partake of food between the sessions, and the district president said, "How did you do it?" Brother Cowley asked, "Do what?" "How did you master this Maori language in such a short time?" A young missionary, seventeen years of age!

Brother Cowley said, "When I came here I did not know one word of Maori, but I decided I was going to learn twenty new words each day, and I did. But when I came to put them together, I was not successful." By this time they were passing a cornfield, and Brother

Cowley said, "You see that cornfield? I went out there, and I talked to the Lord, but before that, I fasted, and that night I tried again, but the words just didn't seem to jell. So the next day I fasted again, and I went out into that cornfield, and I talked to the Lord. Again, I tried that night with a little more success. On the third day I fasted again, and I went out into the cornfield, and I talked to the Lord. I told the Lord that I believed his Church and kingdom had been established upon the earth; that men had the authority to proclaim the fulness of the gospel of Jesus Christ which pertained to the salvation and exaltation of our Heavenly Father's children. I told him that I had been called by this same authority to fill a mission, but if this was not the mission in which I was to serve to please make it known because I wanted to serve where I could accomplish the greatest amount of good."

That was the spirit of Brother Cowley. He said, "The next morning, as we knelt in family prayer in that Maori home, I was called upon by the head of the household to be mouth. I tried to speak in English, and I could not. When I tried in Maori, the words just flowed forth, and I knew that God had answered my prayer and this was where I should serve." A young lad seventeen years of age!

Brothers and sisters, friends of the radio and television audience, I bear witness to you in all humility and sincerity that God does today hear and answer prayer if we will put our hearts and our lives in tune with his Spirit and with his commandments.

I humbly pray that we may continue to exercise and take advantage of this great invitation which the Lord has extended, that we may humble ourselves in prayer, teach our children to pray, that they may have the strength and the light of Jesus Christ in their lives. I bear witness to you that these things are true, in the name of Jesus Christ, our Savior. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

WHILE I SPEAK these few minutes, may I have the Spirit of the Lord to direct me.

I rejoice with you in the great messages we have heard from our First Presidency on the important question of teaching and the proper training of our children. The first thing we should teach our children is respect for all human beings. All are children of God. Man is made in the image of God. Respect for all men leads to a love for law and order. In the home is taught obedience to the loving directions of our Father in heaven. Then comes self-discipline, self-direction. Whether we are teachers of the gospel or professional men, we can and should dedicate ourselves to help our children to develop their potentialities for good, for truth, for love, for beauty, and above all, reverence for God.

Our young people must be educated to think clearly and deeply, and students of schools and universities should be taught that the famous authors and philosophers of the world have produced writings which glorify God and the divinity of man. We are reminded of the words of Carl Schurz, when he said: "Ideals are like stars; you will not succeed in touching them with your hands. But like a seafaring man on the desert of waters, you choose them as your guides, and following them, you will reach your destiny."

We teach the gospel of good works. It is excellent; it is ennobling; but that is not all. Man owes to God and to his fellow men, not only his conduct, but also his thoughts, not only to do much, but also to think aright as to honor, integrity, and honesty.

To understand the true value of the ideals of the American people when they think of their government of the United States, one must recall the character of the people who settled these shores in the seventeenth century. "They brought hither in their little ships, not money, not merchandise, no array of armed force, but they came freighted with religion, learning, law, and the Spirit of God. They stepped forth upon the

shore, and a wild and frowning wilderness received them." Strong in their faith in God, they began their combat with danger and hardship. Disease smote them, but they fainted not. At times they had nothing to eat but the roots of the plants they gathered. They first built houses for God and then for themselves. They established schools and developed a strong morality which was always their principal characteristic. They educated their children to a high faith in God. Villages began to smile; churches arose; industries multiplied; colleges were established; and every town had a democratic government for all to take part. The states that were formed grew into a nation with noble, fundamental ideas of government. And so came our own United States, the most democratic government in the history of the world. What a glorious history our early country had, for religious people went not only to New England, but we have also the Quakers and the Methodists and other religious groups settling along the Atlantic Coast.

For this reason and others, we believe that honest inquiry into any field of knowledge should be encouraged. But one should always have for a guiding thought his need for beauty, for goodness, for love, and the communion with the divine. "To me," says Dr. Green of Yale University, "truth, beauty, goodness, and Deity are ultimate objects of our search, as is nature for the scientist. I am profoundly impressed by the witness of sincerely and intelligently religious folk, the saints and prophets of the great religions, that man can encounter Deity, and find in that Deity a source of understanding and comfort."

In a General Epistle of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, issued December 23, 1847, at Winter Quarters and signed by President Brigham Young, we have these words:

The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or "Mormon," or a

Campbellite, or a Catholic, or an Episcopalian, or Mohometan, or even pagan, or anything else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone. . . .

We ask no pre-eminence; we want no pre-eminence; but where God has placed us, there we will stand; and that is, to be one with our brethren, and our brethren are those that keep the commandments of God, and do the will of our Father who is in heaven; and by them we will stand, and with them we will dwell in time and in eternity. (*Journal History*, Dec. 23, 1847.)

How nobly did the Prophet Joseph Smith declare this ideal when he said:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may. (Eleventh Article of Faith.)

It is to be remembered that there are men walking the earth and beckoning us to follow them to the future—not abreast of us, but ahead of us. Religion explains them as men blessed of heaven; men so spiritually endowed as to be able to respond to the inspiration of the infinite, which they know comes from God. They are good men, and wonderful is the vitality of goodness. Men are keeping faith and virtue and are working for the freedom and happiness of the human race. Their discipline is the loyalty of each man's heart to the voice of God. These men look for authority, for principles, for divine government. They have noble thoughts, beautiful sentiments, worthy aspirations, courageous living for a true and happier life. They know that God has not separated himself from the world nor does he lightly regard anyone's need. There is a true light which "lighteth

every man that cometh into the world" (John 1:9), a saying rich in promise. God reveals his principles of eternal life to good men who have discerning vision and deep faith. The world has always had such men; it has such men today.

In all of our history there has been nothing in the way of persecution by the Latter-day Saints of other people, but we have been taught by the Prophet Joseph Smith from the beginning, when God spoke to him, that all are children of God and that we should approach them with love and the testimony that God lives and that Jesus is the Christ, the Redeemer of the world.

Someday, he will be found again among the thirsting people for whom he lived and died. As he came back after his death to confirm the faith of his disciples, and to comfort their desolate hearts, so will he come again to establish his kingdom in the earth and usher in the reign of peace. May we be blessed with a love for mankind, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Levi Edgar Young, Senior President of the First Council of Seventy, has just spoken to us.

The congregation will now sing, "Come, Come, Ye Saints," under the direction of Elder J. Spencer Cornwall.

After the singing, Bishop Carl W. Buehner of the Presiding Bishopric will speak to us.

The Choir and congregation sang the hymn, "Come, Come Ye Saints."

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now speak to us. He will be followed by Elder Marion D. Hanks.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

MY DEAR brethren and sisters, at this moment I am so nervous and excited I don't know whether my sermon has been delivered yet or not.

I have been deeply moved by the powerful discourses given during the course of this conference. I am grateful to be one of you. I have all but been lifted

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out of this world and made to feel very close to the other side, not only because of the experience I am having at this moment, but also because of the wonderful things that have been said and the Spirit by which they have been spoken.

Then I begin to feel that maybe we are not very far from the other side at any time, after all. Reference has been made to the spirits that come here every day to inhabit these little new bodies, these spirits, pure, sweet, innocent. They cannot speak to us. They cannot tell us of the great experience that they had in the sphere from which they just came, but every day they are coming here—messengers from the spirit world. Then they live here in this mortal life a few years, some a very short time, maybe a few hours, a few days, a few years, and for the best of us not too many years.

Then we leave this life. People every day leave this life, returning again to the presence of our Heavenly Father. They can speak. They can report. They can tell of our faithfulness and of how the work is progressing here in this life.

In the past few days I learned of a person whose remaining days in mortality have been measured out to him. They said he could only live one more week. Then I thought about others—those I have read about in the newspapers, some who, it has been said, could only live another month, or a few months, or some, perhaps a year. I began to wonder what I would do if someone said to me, "Your days are measured. You will only live here one more week, or one more month," realizing the great work there is to do and all that I might have done, all that I should have done, and now time is running out. What would I do?

I think, brethren and sisters, possibly the first thing I would do is try to make peace with everyone that I have learned to know, and I would do some fast repenting, even though it might not be very effective. It would be better to be in a repentant mood all the time.

I am sure time is measured for you, for me, and for all of us. Maybe not in so many days—perhaps we have not been told how many days we will yet

live upon this earth, but we certainly know of the great work that we must do while we are still here. Someone wrote these few lines that I thought were rather interesting:

Suppose you live to be seventy. How long is it? How many years of that span will really count? Allow for eight hours out of twenty-four in which you lie unconscious, asleep in bed. Subtract your kid days and your old age. Deduct the days when sickness puts you out of the game, and seventy years is not very long after all, is it? But it is all the time you've got. What are you going to do with it? Life is time. Kill time and you commit suicide. Footprints in the sands of time are not made by sitting down. When the Great Referee calls time, have something worth while to show.

I think our short life here in mortality is something like taking a journey. Many of you have taken a long journey to get here to conference, and you are going to take one to return to your homes. Many of us travel every week. We get road maps, we get books on travel, and we discover where we are going, but often as we travel down a highway, we come to an intersection that is not very well marked, and we do not know which way to turn. Often we get on a detour, and we travel an hour or two hours or three hours or a hundred miles or two hundred miles before we discover we are lost.

Then we have to turn around and come back. Have you ever discovered when you return to the point where you begin your detour that that time is lost? You cannot turn your watch back. You cannot turn time back. We have just lost two hours or four hours or two hundred miles of that journey, and it is gone forever.

I think sometimes some of us traveling this mortal life of ours are doing some detouring. We are not coming to our meetings as faithfully as we should. We are not keeping the commandments of our Heavenly Father all the way. We are not doing all the things that the Lord has asked us to do—we are detouring, we are losing time, and that time can never be made up again. That time is lost.

I have learned, too, that while there are many roads that come to Salt Lake

City to bring you to general conference, according to the scriptures there are only two roads that we can travel as it pertains to our spiritual life. One is the broad road that leads to destruction and damnation—the other, the straight and narrow road that leads to life eternal.

Often I feel when we detour we get off the straight and narrow path, and we lose time. We actually waste time. We do not do the thing that the Lord expects us to do to inherit the great blessings that he has in store for us. Therefore, I would suggest to every member of the Church, that while we cannot change the length of time we live in mortality, we can change what we do with the time we have at our disposal. Keep the commandments. Be loyal to the leadership of the Church. Help build up the kingdom of our Heavenly Father. Pay your tithes. Pay your offerings.

Security comes from the paying of tithes! Everything we have belongs to the Lord. He said, "Return a tenth of your increase." For giving a tenth of it back he promises us great blessings—great blessings to return a tenth of what he has given us, and many have a difficult time understanding its importance.

Living in a world filled with evil and temptations, it is not always easy to do the things we know we should do. I wish to refer again to the spirits coming from the spirit world, inhabiting little mortal bodies to live a life under these conditions. I am particularly interested in one of these at this very moment, for I am expecting my thirteenth grandchild. It might be being born right at this moment. It might be this afternoon, and it might be in the days to follow. As I think of the journey this little spirit will travel in mortality, I think of the anxiety existing in the spirit world as they bid farewell to a spirit to come to this life. The mourning and sorrow and grief must be much greater than it is when one leaves this life returning to the other side.

I hope, brethren and sisters, we will all have a desire to make our trip a

round trip—from the presence of our Heavenly Father back again to the presence of our Heavenly Father. I must not take longer. In closing, I would like to relate a story that I have told a number of times, which some of you have heard before, but it has a point to it worth consideration.

It is about the golfer who went out on the golf course and placed his ball on a tee. He raised his club and drove the ball way down the fairway, and when he finally found it, it was in the center of a large anthill. He stepped up close to it, took another club out of his bag, and swung at the ball. He missed it and tore out about a third of the anthill. He stepped up a little closer. He raised his club and swung a second time. He missed the ball again and mutilated the anthill on the other side. By that time the remaining ants in the anthill became very much alarmed at what was happening to their homes, their relatives, their friends, and they called together their leaders very hurriedly for a solution. A moment later the leaders made this report: "If you want to be saved, you had better get on the ball."

Think it over, brethren and sisters. I think that would fit our lives in many ways. Think it over, and then conform your lives with the time that has been allotted to you. Stay on the straight and narrow pathway that leads us back again into the presence of our Heavenly Father to enjoy with him the great blessings of the righteous and the faithful.

That this may come to each and every one of us I pray sincerely and humbly in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Bishop Carl W. Buehner of the Presiding Bishopric. We shall now hear from Elder Marion D. Hanks of the First Council of Seventy, who will be followed by Elder Delbert L. Stapley.

ELDER MARION D. HANKS

Of the First Council of the Seventy

I SHOULD LIKE to join briefly with Brother Petersen in commending and bearing my witness of faith in the young people of the Church in this day. Ten days ago I met with a great conference of servicemen at the Lackland Air Force Base near San Antonio. It was a marvelous experience and one which I appreciated and was grateful for. Yesterday I met two of those fine young men in this conference; they had flown in from Lackland with some twenty-five others. Unfortunately the storm that prevented the delivery of our flowers for this conference also stopped their landing here. They had to go back to Denver and then on back to their base (except these two), since they had to be there this morning. They missed, the twenty-five, the blessing of being here, yet their faith in coming evidenced their courage, their devotion, and the great loyalty they and their generation have for the Church.

I am grateful I am connected closely to them and with them in bonds of love and faith in God and the message of the great restoration.

Notwithstanding the pressures of this experience, I sat yesterday afternoon almost wishing I might be called in order that I might then bear timely testimony of appreciation to the two men who offered the prayers at that session. Since we last met in conference, I have had the wonderful blessing of touring two of the great missions of this Church which are presided over by those two men, President Peter J. Ricks and President Claudious Bowman. I should like to say of them and the many like them and the thousands who serve with them through the call of the Lord, that they are common and humble men in the very finest sense of those terms, but that they have uncommon faith and uncommon courage and uncommon dignity in the great work they do. As I thought of them I thought of some words of Thomas Carlyle. I went home and copied them last night:

Two men I honor and no third. First, the toil-worn craftsman that with earth-

made implement laboriously conquers the earth and makes her man's. A second man I honor and still more highly: him who is seen toiling for the spiritually indispensable, not daily bread, but the bread of life.

These men and the thousands like them who preside over the wards and stakes, the branches, the districts, the missions of the Church, are men who know the task of "toilworn implement" using, but who know that more important even than this significant opportunity in God's world, the right to work for one's bread, is the great blessing and responsibility of seeking that which is spiritually indispensable, and which is the most important thing a man can seek.

I honor these men, and I feel very humble as I travel in their presence and bear witness with them of the truths God has given us to know.

I read recently out of a newspaper a few words I should like to call to your attention as an example of another great idea these men call my attention to. Dateline, New York City, last August 7, from a press service, these words, written by three ministers of Christian denominations:

The true ministry of the layman is being rediscovered. He is now coming back to the function he exercised in the early church. There is today in the church a great resurgence of Christian interest on the part of the laity. In ancient times, in the days of Christ, there was not the marked distinction between the laity and clergy. Laity as used in the New Testament simply meant the people of God, but through the centuries more and more of the work of the church fell on the shoulders of those who made it their full time profession. The liturgical movement in both Catholicism and Protestantism is winning back for the laity their ancient rights in the Church's worship life. The layman in his secular work is increasingly seeing his vocation as that of the Church's chief evangelist. He is the church in the world.

This is a truth spoken by men of good will and courage and devotion, but which has been available to the knowledge of these and other men since the

days of the Prophet of God who died in the year 1844 at the hands of intolerant neighbors. The teaching, preaching, leadership of the Church should be done in Christ's Church today as it was done in his day—by the humble members of the Church, laymen holding the priesthood and authority of God. These and other truths are here available to men, and the world is beginning to learn some of them.

Last week-end, a counselor in one of the great stakes I had the privilege of visiting called attention to certain recent articles dealing with the way a chapel ought to be built, saying that in our day churches are coming to the conclusion that chapels ought to be built with classrooms attached and with recreational facilities.

I say to these good and honest people that from the beginning of the restoration of the gospel of the Lord, it has been known that the gospel was meant to take care of the full life of man; and whenever they find a Latter-day Saint chapel fully completed and dedicated, they will invariably find that there are in it classrooms and recreational facilities designed to provide for development in all the aspects of the lives of its members—physical, social, intellectual, cultural, as well as spiritual.

There is time for but one other thought. I read recently in one of our great national magazines a few words I thought to be highly significant about our relationship with our Father in heaven. This came from one of the great religious leaders of our day, a man whom I have revered and whose

works I have read since I was a boy. Says he:

Vital religion cannot be maintained and preserved on the theory that God dealt with our human race only in the far past ages, and that the Bible is the only evidence we have that our God is a living, revealing, communicating God. If God ever spoke, he is still speaking. He is the great I Am, not the great He Was.

This truth, so majestic and magnificent and basically important, is a truth which has been available anew to mankind since 1820, when a humble, simple boy had enough humility and enough real love of truth to seek from his Father in heaven a manifestation of those things he needed to know, to find his place, his purpose, and his constructive work in life.

The answer is that God does live, that the Savior is the great I Am; he has always been, he shall always be. God's truths are revealed to men when they will pay the price of seeking earnestly, and finding, being willing to accept, and accepting, then dedicating themselves consistently and loyally to him and to his cause.

I am grateful that I have been, by the providence of God, brought into an age and into a Church where the truths are known of which I am able to bear witness today: That God does live, that he does reveal his truths, that this is the Church of Jesus Christ on the earth, that we may through obedience to his word find peace, here and now, enjoy eternal opportunity commensurate with our preparation for it, and arrive at a reunion with him who made us and who is our Father which art in heaven. Of this I testify in the name of Jesus Christ. Amen.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

BISHOP BUEHNER, commenting upon the limited time allotted us in life, and the fact that many detour and get lost and thus fail to find the narrow way that leads to life eternal, brings me to the theme that I should like to discuss with you this morning.

Among the many choice teachings

given by the Savior in that inspiring Sermon on the Mount, is this important instruction:

Enter ye in at the strait gate . . .

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14.)

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You will observe that I have quoted only the positive elements of this scripture. To enter the straight gate implies obedience to gospel requirements, and the narrow way that leads to life connotes additional requirements, rites, and ordinances for all who desire salvation and exaltation. Like so many teachings of our Lord, the interpretation, explanation, and procedures were left for his chosen prophets by inspiration and revelation, when the time was ready, to unfold to man's knowledge. It is true of this scripture.

I should like to ask, "What is the straight gate spoken of by the Savior by which we should enter?" Nephi, in the closing days of his ministry, gave a great discourse to his people embodying much in the way of prophesying, and in it furnishes the most direct and comprehensive answer to this question by saying:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (2 Nephi 31:17.)

Nephi also said to his people: "Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter." (*Idem.*)

Nephi, in vision, almost six centuries before the coming of our Lord and Savior, Jesus Christ, in the flesh, witnessed his baptism at the hands of John the Baptist, even as we have it recorded in the third chapter of Matthew, when our worthy Lord came to John and asked to be baptized of him. But John, humble as he was, realizing that this was his Lord, objected by saying,

I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3:14-17.)

In this scripture we see the plan and the way to enter this straight gate, even baptism by water and receiving the gift of the Holy Ghost; the Savior saying to John by way of emphasis, "for thus it becometh us to fulfil all righteousness."

Now what did the Savior mean by making this statement? Again we turn to the writings of Nephi and read:

And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?

Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

And again, it showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

And he said unto the children of men: Follow thou me. (2 Nephi 31:5-10.)

Here we see the straightness of the gate by which the Son of God entered our Heavenly Father's kingdom and the reason for his doing so, which sets the example and pattern for all mankind to follow, for said he, "Follow thou me and do the things which ye have seen me do."

Now, my brothers and sisters, let us consider what the narrowness of the way signifies. After explaining what is required to enter the straight gate, Nephi continues by saying:

And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

And now, my beloved brethren, after ye have gotten into this straight and narrow

path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. (*Ibid.*, 31:18-21.)

My brothers and sisters, we see from this that the function of the Holy Ghost to those who have received its bestowal is to guide in the narrow way to an understanding of what is required for eternal life and glory. Men, through faithfulness, must become worthy for ordination to the Holy Melchizedek Priesthood, that priesthood after the order of the Son of God, which ordination and priesthood makes possible receiving the spiritual blessings of God's kingdom, for it is in the gospel ordinances officiated in by the authority of the Holy Priesthood that the powers of godliness are manifest unto men in the flesh. In this dispensation God has restored the keys, powers, and authorities to officiate in all the sacred ordinances with the right to seal and bind for time and all eternity both the living and the dead.

For the sacred purpose of obtaining the higher gospel ordinances and blessings, God has commanded that temples should be built wherein his people can receive their endowments and sealings, to prepare them for celestial glory. Worthy women, as worthy men, enjoy the privileges of temple ordinances and blessings, receiving them by the authority of the Holy Melchizedek Priesthood. Both make covenants with God, and both accept obligations and responsibility; also pledge faithfulness and obedience to God.

When the cornerstone of the great

Salt Lake Temple was laid, Brigham Young, in a discourse to the people assembled for that important occasion, said that very few of the elders in Israel understood the endowment, and for them to understand they must experience, and for them to experience, a temple must be built. Then he summarized the endowment in these words:

Your endowment is to receive all those ordinances in the House of the Lord which are necessary for you after you depart this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key word, the signs and the tokens pertaining to the Holy Priesthood, and gain you eternal exaltation in spite of earth or hell.

How sublime, comprehensive, significant, and important the endowment becomes when we understand it. When one has been endowed according to the order of temple rights and ordinances, then he or she is prepared for eternal sealing of husband to wife, wife to husband, and children to both, by men authorized and possessing the keys of this sealing power. Families thus united may go on to perfection, exaltation, and eternal happiness together.

We learn this from the writings of the Prophet Joseph Smith, found in both the 131st and 132nd sections of the Doctrine and Covenants. The Lord, speaking to the Prophet, said,

In the celestial glory there are three heavens, or degrees;

And in order to obtain the highest a man must enter into this order of the priesthood, [meaning the new and the everlasting covenant of marriage];

And if he does not he cannot obtain it.

He may enter into the others, but that is the end of his kingdom; he cannot have an increase. (D. & C. 131:1-4.)

Those who do not enter this order of the priesthood, that is, the eternal covenant of marriage, become angels of God in a separate and single state forever and ever, and thus are without increase of posterity in the eternal world; therefore without posterity they have no need of a kingdom. That is verified in the writings of the Prophet Joseph in the 132nd section of the Doctrine and Covenants which I quote:

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Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (*Ibid.*, 132:15-17.)

Now, important as it might be to be appointed a ministering angel of God, certainly far more happiness would come to an individual to have at his side a loving companion, children, posterity—throughout the eternity, and unless we enter into this holy covenant of marriage and have it sealed by the Holy Spirit of promise, these blessings cannot be obtained by us.

Referring again to this same section, the Lord said to the Prophet Joseph:

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; [and then certain conditions are enumerated]; ... it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye

abide my law ye cannot attain to this glory.

And now mark you,

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. (*Ibid.*, 132:19-24.)

Therefore, my brothers and sisters, these conditions then meet the requirements for the narrowness of the way. It involves receiving the temple ordinances and sealings, keeping all the commandments of God, remaining faithful and devoted to the end of mortal life, which then earns the great gift of eternal life.

Nephi, Joseph Smith, Brigham Young, true servants and prophets of God, by inspiration and revelation have interpreted and explained the significance of this important statement of the Savior. All who have repented and then been baptized and received the Holy Ghost by authorized servants of God have entered in by the straight gate. The narrow way can only be followed by obedience and faithfulness to all the sacred ordinances and requirements of the higher gospel plan, obtained in the holy temples of God.

This is the true doctrine of Christ. This is the order and law of the Holy Priesthood. There is no other plan nor way to obtain eternal lives, and a continuation of posterity. God again said to the Prophet:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (*Ibid.*, 132:5.)

Let us understand these things, my brothers and sisters, and if we have not taken care of the conditions that lead into the narrow way and that take us to eternal life, let us submit to the requirements of these great principles and ordinances and teach all others to do likewise, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just heard Elder Delbert L. Stapley of the Council of the Twelve. President Ernest Wilkinson of the Brigham Young University, will you please come to the rostrum immediately after the benediction.

The singing for this session has been furnished by the Brigham Young University Combined Choruses, with Professor John R. Halliday conducting, Elder Alexander Schreiner at the organ. The Brigham Young University Combined Choruses will now favor us with, "Hallelujah" from "The Mount of

Olives," under the direction of Professor Halliday.

The closing prayer will be offered by Elder Golden R. Buchanan, President of the Southwest-Indian Mission, after which this Conference will be adjourned until two o'clock this afternoon.

The Brigham Young University Combined Choruses sang "Hallelujah," (from Mount of Olives).

President Golden R. Buchanan, President of the Southwest Indian Mission offered the benediction.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Monday, April 14th.

The Brigham Young University Combined Choruses furnished the choral music for this meeting, Norman Gulbrandsen conducting.

President David O. McKay:

This is the fifth session of the 125th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The Tabernacle, as usual, is well filled. Some are standing, all seats are occupied. As heretofore announced, the services are also broadcast to the Assembly Hall and Barratt Hall and over radio stations announced in other sessions.

The Brigham Young University Combined Choruses will furnish the music for this session, with Elder Norman Gulbrandsen conducting, and Elder Roy M. Darley at the organ.

We shall begin these services by the

Brigham Young University Combined Choruses singing, "How Lovely is Thy Dwelling Place."

The opening prayer will be offered by Elder Thomas W. Gardner, president of the Northern California Mission.

Singing by the Combined Choruses, "How Lovely is Thy Dwelling Place."

President Thomas W. Gardner of the Northern California Mission offered the invocation.

President David O. McKay:

The Combined Choruses of the Brigham Young University will now sing, "Behold, 'Tis Eventide," conducted by Elder Norman Gulbrandsen. Following the singing, Elder Henry D. Moyle will address us.

Singing by the Combined Choruses, "Behold 'Tis Eventide."

ELDER HENRY D. MOYLE*Of the Council of the Twelve Apostles*

TWO YEARS AGO Elder LeGrand Richards was addressing a convention in this city of men of various faiths and denominations, and he began his remarks by calling them all to repentance. I had the opportunity recently of meeting that same group and to

realize the tremendous impact that that statement made upon them by one who spoke with authority.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

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Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. (1 John 4:14-15.)

Our mission in this Church is twofold. We must call all people to repentance, and to those who hearken unto our words teach the principles of the gospel of Jesus Christ.

Repent ye for the kingdom of heaven is at hand.

Repent and believe the gospel.

Christ said he came to call sinners to repentance and to save them.

Repentance grows out of faith in God. No matter how good we are, we have all sinned and have fallen short of the glory of God. As Alma of old said:

We must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance. (Alma 12:15.)

I am sure we all need to pray, "O God, have mercy on me a sinner."

Nothing is so much calculated to lead people to forsake sin as to take them by the hand and watch over them with tenderness.

So long as there is sin among men, repentance is as essential in one age of the world as in another. Joseph Smith said: "God does not look upon sin with allowance, but when men sin there must be allowance made for them." (See D. & C. 1:32-33.) We read:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (John 3:16-17.)

We have a great example of the fruits of repentance when we go back to the Day of Pentecost, when the Apostles of old bore this testimony to the multitude, and they each heard it in their own tongue:

Therefore let all the house of Israel know assuredly, that God hath made that same

Jesus, whom ye have crucified, both Lord and Christ. (Acts 2:36.)

This testimony of the Apostles provoked the inquiry, "Men and brethren, what shall we do?" (*Ibid.*, 2:37.)

And then Peter gave the most wonderfully inspired reply:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (*Ibid.*, 2:38.)

that greatest of all promises which God has made to man.

It was the same with Paul, on the road to Damascus, when he questioned the Lord, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." (*Ibid.*, 9:5.) And then Paul asked the Savior, "Lord what wilt thou have me to do?" (*Ibid.*, 9:6.)

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up. (James 4:7-10.)

What business has any citizen of the kingdom to talk of a certain standard which is meant for him and not for all the subjects of the kingdom? What is it but adopting the maxim which the Roman poet unfairly ascribed to a Greek hero, "that laws were not born for him?" I tell you that his laws were born for all the children of our Heavenly Father upon the face of the earth. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Repentance is a thing that cannot be trifled with every day of our lives. Daily transgressions, daily repentance are not pleasing in the sight of the Lord. We know as Latter-day Saints that in our lives, just as we have heard this beautiful chorus-choir sing, it is even now the eventide of the day in which we might properly repent.

Do not procrastinate repentance. Deathbed repentance does not fulfil the law—man should repent and serve the Lord in health and in strength, in vigor

of body and mind, and give of his life, such as may remain, when that faith in God, which creates the spirit of repentance within us, is received by him.

If we submit to his Spirit, we may bring forth now the fruits of good works which are to his glory. We may look for the day when every law of the kingdom shall be fulfilled and when all shall know him from the least to the greatest.

And churches, in the sense of their own nothingness, may seek after the foundation which God has laid and which will endure the shock of all winds and waves. And churches which rest upon their own decrees and traditions and holiness will be like the man who

... without a foundation built an house upon the earth; against which the streams did beat vehemently, and immediately it fell; and the ruin of that house was great. (*Ibid.*, 6:49.)

The Church accepts the sinners into its society, not to foster them in their wickedness, but if they repent, to sanctify and cleanse them, by our kindness, from all unrighteousness.

Of what do we repent? Does repentance follow the violation of an arbitrary law imposed upon us by a power from on high? Why did the Lord ask Job, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." How significant the following questions:

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof. (Job 38:4-6.)

Would the Lord have asked these questions of Job had Job not had a pre-existence, had there not been a plan of life and of salvation developed before the foundations of the earth were laid? And then we read that at that very time of which these questions relate, that "the morning stars sang together and all of the sons of God shouted for joy." (Job 38:7.) Job participated in that singing and so did we.

Joseph Smith, the Prophet, leaves us no doubt on that subject. He says:

At the first organization in heaven we were all present and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. (*Teachings of the Prophet Joseph Smith*, page 181.)

Repentance, therefore, follows the violation of a law to which we ascribed of our own free will and choice; a law we covenanted in the heavens to obey; a law which through our acceptance gave us the privilege of coming here into mortality and working out our mortal existence that we might thereby progress to the higher spheres which await us. There was no reluctance in our acquiescence of this plan. We sang together as the sons of God; all of them shouted for joy.

No other proof should be needed, but if other proof were needed, we find it within ourselves. The power we possess to differentiate between right and wrong, good and evil, the Spirit of God within us with which we were born, our own free agency, all establish within ourselves, without any external evidence of any kind, the fact that we are under covenant to do that which is right; that which does not violate our own sensitive conscience.

It has been said by the Apostle Paul:

... we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)

Whatever we choose to do is voluntary, just as was the redeeming sacrifice of the Savior of mankind.

It is told of Lord Byron that when he was a lad attending a school, a companion of his fell under the displeasure of an overbearing bully, who unmercifully beat him. Byron happened to be present, and he went up to this bully, knowing that there was no use for him to attempt to fight him, and asked how long he intended to beat his friend. The bully immediately answered and said, "Well, what business is that of yours?" Byron replied very mildly, with tears standing in his eyes, "I will take the rest of the beating, if you will let him go."

Ours is a stronger case than that of Lord Byron's. He was under no prior commitment to do as he did. We are charged with the responsibility of doing as we have heretofore agreed. Re-

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penance becomes our second chance to accomplish the purpose of our creation. As we repent, we are forgiven. Maybe Paul had this same thought in mind when he said:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Cor. 6:19-20.)

The Savior fulfilled all of his commitments.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:19-22.)

Christ fulfilled the great mission for which he came to this earth: to atone for the sins of mankind and to make the principle of repentance efficacious in our eternal progress.

The Nephi version is as follows:

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy.

And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. (2 Nephi 2:24-26.)

Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free. . . . But we discover, in order to be

benefited by the doctrine of repentance, we must believe in obtaining the remission of sins and in order to obtain the remission of our sins, we must believe in the doctrine of baptism in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call, says the Prophet Joseph Smith. (*Teachings of the Prophet Joseph Smith*, page 82.)

The Savior finally said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. (Isaiah 45:22.)

And finally, Isaiah writes:

I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Surely, shall one say, in the Lord have I righteousness and strength, even to him shall men come; and all that are incensed against him shall be ashamed. (*Ibid.*, 45:23-24.)

Let us not put off the day of our repentance. May the Lord help us to be pure and humble in his sight, I pray humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking. We shall now hear from Elder Clifford E. Young, Assistant to the Twelve, who will be followed by Elder Antoine R. Ivins.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

DURING THE last three months it has been my privilege to visit two of the missions of the Church, and I have been impressed with an important phase of the work in which we are engaged, the missionary work of the Church.

You will recall that the Savior on calling his Apostles said to them:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. (John 15:16.)

There has been no change in that, my brethren and sisters. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go . . . forth." There is no change in this truth.

I read these lines the other night by a poet:

. . . why abandon a belief
Merely because it ceases to be true?
Cling to it long enough, and not a doubt
It will turn true again, for so it goes.
Most of the change we think we see in life
Is due to truths being in and out of favor.

And so I say, fundamentally there has been no change in the teaching of the Savior to his disciples. As he met with them in Galilee after his resurrection, he said:

All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. 28:18-20.)

There has been no change in that. It may have been in and out of favor, but fundamentally there has been no change. All power was given him, and he conferred it on his disciples; the same power is with us today.

Brother Moyle referred to the teachings of Peter on the Day of Pentecost, and I quote only part of it:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. . . . (Acts 2:38.)

These people were pricked in their hearts, and they wondered what they should do, and they cried with one accord, "Men and brethren, what shall we do?" (*Ibid.*, v. 37.) They had been taught the divine mission of Jesus Christ, Jesus and him crucified; and the Holy Ghost rested upon them; the gift of tongues was with them; they understood each other and they understood the Apostle Peter, although there were assembled peoples of many nations, and Peter said to them,

Repent, and be baptized every one of you . . . for the remission of [your] sins. . . .

Then he went on to say, "For the promise is unto you." The promise of what? That the Holy Ghost would come to them if they rendered obedience!

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (*Ibid.*, v. 39.)

There has been no change in that, my brethren and sisters. And in this day the instructions are the same.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. (D. & C. 133:8.)

The same teachings, a truth that may have been in and out of favor, but an eternal truth, just the same. So today we have in the Church the responsibility, and that responsibility is made more apparent as we think of the great missionary system of the Church—we have the responsibility of preaching the gospel, and an added obligation to that which was given the disciples of the Savior, that of preaching the restored gospel, the same gospel but reaffirmed in this day, because in the minds of men it was for a time in and out of favor, but the truth has not changed; it is eternal.

Now, in harmony with that, in the very beginning of this work, the Prophet Joseph called missionaries who were sent to various parts of the United States and then later to Great Britain and other countries. The record of their work and conversions is impressive and ever will be an inspiration to those who read of it and who are engaged in preaching the gospel.

Then there was a lull for a time; the Saints came west; and missionary work was seemingly at a standstill, but not for long. Within two years or less after the Saints had settled in these valleys, Elder John Taylor was sent to England as a missionary and then to France. In addition to the commission to preach the gospel, he was given the mission of seeking out some industry that could be brought to this country and established among our people in the west that would help them economically. It

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was through the efforts of Brother Taylor that the sugar industry was finally brought here to the West. That is a story of itself.

But incident to this work that Brother Taylor performed, he baptized some very important people. You know, we are a little inclined to think that our efforts are seemingly of no avail. Perhaps some of our missionaries feel that way. I know I came home from my mission feeling that I had not accomplished much, that perhaps I had only baptized one or two. We never know the extent of the good we have done.

In the labors of Brother Taylor he found men like Elias Morris, the father of Elder George Q. Morris who sits here on the stand, and President John R. Winder. He probably little realized what it would mean to the work of the Lord to bring men into the Church of the stature of Elias Morris, John R. Winder, and others.

I was visiting a stake in California not long ago, and the wife of one of the presidents of the stakes told me this story. She labored under President Callis in the Southern States Mission, and she said Brother Callis related this incident to them as he visited the stake after he had been called to the Council of the Twelve. Brother Callis was converted over in Wales and was baptized as a small boy into the Church. As he was visiting a stake of Zion, he learned that an old man whom he had known in the mission field was ill. Brother Callis called on him. He found him cynical. Brother Callis tried to encourage him. The man seemed to be beyond encouragement. Then Brother Callis said, "John, do you not remember your missionary labors in Wales? Do you not remember the good you did in the mission field?" "Oh, I didn't do any good," he said. "Didn't you ever baptize anyone?" "No, not that I remember." Brother Callis said, "Are you sure?" "Oh," he said, "I baptized a little urchin that used to bother us in our meetings." Then Brother Callis said, "Brother John, do you know that I was that little urchin?"

Think of the importance of that one baptism! Think of the great work of Brother Callis during his thirty years of service in the Southern States Mis-

sion and then his great work as one of the Apostles of the Lord Jesus Christ.

I repeat again, my brethren and sisters, we never know the results of our work. We never know what we accomplish. Some of us never will live to see it, to sense it. But after all is said and done, we may sow, and we may water, but God gives the increase and that increase mounts little by little like a little stone cut out of the mountain without hands, and it rolls forth and ultimately will fill the earth.

Now, the other thought, and then my time is up. It was my privilege to be down in Honolulu at the time President McKay and Sister McKay and Brother Murdock were there, one of the outstanding experiences of my life. As we met in meetings in Honolulu, in the Oahu Stake conference, Sunday, we had three assemblies. At one of them we had nearly four thousand people present. All nations, all people of the Polynesian Islands were represented: Hawaiians, Samoans, Maoris, Tahitians. We had a Samoan choir of a hundred people sing, beautifully, on Sunday morning and then Sunday afternoon an Hawaiian choir. I have never heard more impressive music.

In that assembly were Chinese, Japanese, Filipinos, and I repeat again, people from all nations.

Brethren and sisters, as I looked over that assembly I thought, here is an example of the gospel being preached to all nations. The gospel of the Lord Jesus Christ is ultimately to leaven the lump. The Lord promised that an angel should fly through the midst of heaven, preaching the everlasting gospel to every nation that dwells upon the earth, and then he said the end should come. He did not mean the end of peoples, he meant the end of wickedness, the end of unrighteousness. And I thought I saw reflected in that assembly the purposes of the Almighty being accomplished—no hatred, no animosities, no class prejudices, no racial hatreds, but all assembled under one great banner, of the gospel of the Lord Jesus Christ and dedicated to one holy purpose!

As you think of that with me, can you not see how ultimately peace will come to the world? And it will only come through the gospel of the Son of

God, his great message of eternal truth, and it is our responsibility, my brethren and sisters, to proclaim it.

As one visits the missions of the Church, he becomes impressed more than ever with the need of our fulfilling the purposes for which the Lord has placed us here, bearing witness of the gospel as it has been restored in this day, not preaching anything new, not changes, merely changes because men perchance have changed in their own

minds, but the eternal truths being the same.

May God help us to fulfil our obligation in this great work, I pray in the name of Jesus. Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder Antoine R. Ivins, member of the First Council of Seventy.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

MY BRETHREN AND SISTERS, I hope you will unite your prayers with mine that what I say may perchance carry a helpful and useful message.

Before I start to bear my testimony, however, the remarks of the morning have prompted me to recount an experience that my father and I had about sixty years ago, in the hope that the point may be understood.

We were driving off Kaibab Mountain one beautiful day behind a fine team in an Arizona buckboard. Father said, "Antoine, down at the foot of the mountain there is a trail that cuts right straight across the Pipe Springs and crosses the Kanab wash, in a convenient location. We'll take that trail, and we won't have to go up to Kanab and ride over from there."

Then he proceeded to read a book as he always did when he was traveling and turned the lines over to me. It was not very long until his head was nodding, and he was asleep, and I have to confess that by the time we got to that turn-off I was asleep, too. When we waked up, we were five miles beyond the place where we wanted to turn off and believe me the detour turned out to be a rough one. We did not go to Kanab. We took the turn-off.

When they were talking about detours this morning, I wondered if many of us might not be sleepwalkers; if we do not walk around in our sleep, and all at once wake up to find out that the team has taken us off on the wrong road. Then we have to turn around. I

believe, in the straight and narrow road there are no chuckholes. If they are there, they are the chuckholes that we ourselves have built for ourselves.

Brethren and sisters, it is sixty years ago since father and I had that experience. It is about fifty-nine years ago since we went to Mexico. During that time I have had opportunity to watch the Church and its directing Authorities and to note its progress. It is twenty-four years since I read in the newspaper one day that I had a new assignment. During those twenty-four years Sister Ivins and I have been moving about among the stakes of the Church and in the missions, trying to kindle or rekindle the Spirit of God in the hearts of the members of the Church.

We don't make pretense to tremendous success in it, perhaps, because we have no way of measuring our success, but we have been devoted to your service and devoted to the Church. It has given us the great opportunity to watch its progress, and as I sat in the priesthood meeting Saturday night, where we had reports that 25,000 brethren heard the proceedings of that meeting, I was reminded that in the year the LDS gymnasium was put in operation, if my memory is correct, the Assembly Hall held the priesthood congregation.

So there has been growth. There has been growth in membership as well as in faith and service, I believe, in the Church. The purpose in coming here today—one of the major purposes—is to see if we cannot stimulate the feeling

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of spirituality among the people, for, we who are here, perhaps most of us, have the responsibility of carrying back the spirit of this conference to the people who could not come, to increase spirituality among the people.

I have seen attendance at our conference meetings grow and grow and grow, until today nearly every place we go, the attendance is limited by the capacity of the accommodations we provide. I take it to indicate, and I believe I am right in this, that it does denote a definite increase in spirituality among the people.

Now we have heard that term used many, many times. It is not an easy thing to define this idea of spirituality. I get no satisfaction from the dictionary. The interpretation there is one given by people who perhaps do not understand their true relationship to God and his work.

Since we are the spirit children of God, I take it that the primary manifestation of spirituality is an acknowledgment that we are the sons and daughters of God, and that Jesus Christ is our Elder Brother, and it is not surprising to me, knowing that that testimony exists in the hearts of our people, that people not of our faith coming into the community, as reported by President McKay the other night, sense an unusual feeling and spirit among the people. The recognition that we are the sons and daughters of God, spiritually born of him, it seems to me, is a starting place if you are going to try to define spirituality. Then it seems to me to be a feeling of nearness to God, our Heavenly Father, a devotion to his cause, and a determination to acquit ourselves to the utmost of our ability, of the responsibility he has given us in life.

I wonder if that is a fair definition of spirituality? It seems to me that it could be. And then it's our problem to do what we can first with ourselves, and then with people who may be inclined to listen to us, to instil in their hearts the same consciousness that they are the sons and daughters of God, and that God had a definite purpose in bringing us here into this life of mortality.

When you teach men that, then there

is a greater purpose in life, of course. There is a greater incentive, there is a greater motive for righteousness, and perhaps spirituality could be measured by the degree of righteousness of the lives of people. It is a difficult thing because we do not know or read the hearts of people. Frequently we misjudge them. If we could know their hearts, perhaps we could form a correct estimate of their spirituality, of their feeling toward God. That is difficult, and from what has been said today I gather that there are many people who have not the same understanding of it, who feel that spirituality and the ordinary pursuits of life are separated by a rather wide space, and sometimes we feel that a man who devotes himself assiduously to the practical purposes of life, rendering his share, of course, in Church service, may not be as spiritual as a man who does not do that, but who spends his whole time dreaming about the uncertain things for which there has been no answer.

I believe we are wrong, brothers and sisters, if we try to make that separation, for I believe it is the purpose of God that every honest member of the Church, every honest man for that matter, should have a vigorous, active, potent testimony that Jesus is the Christ, that God is our Father, and then should come, through his prayer and faith, to an understanding of the plan of salvation, and you know, when I look before me and see the men who plow the fields, who ride the ranges, and manage the stakes, I feel justified in suggesting, brothers and sisters, that to put one group on one side and the other group on the other side, as to spirituality, is a dangerous thing, for I have worked with and slept with men who handle the practical things of life, and at the same time apply a spiritual interpretation to everything that is done.

I believe, as the Doctrine and Covenants says, that God has given us no law which is not a spiritual law, and the law of life is a law of action. I believe it would be possible, with the exercise of due faith for a man to apply the spiritual interpretation to every legitimate act of life, and it is our purpose—it should be our purpose, brothers

and sisters—in our relationships with each other to strive for that spiritual aspect.

If you will pardon the reference to my father, I would like to tell you that one time I walked into the biggest bank in this city. Its president, who was not a member of the Church, called me over, and he said: "Mr. Ivins, I pay tribute to your father. He came the nearest to combining religion and business of any man I ever knew," and then he said: "Do you know, I cannot do it. I have to be a hard-boiled businessman." But he some way or another came to realize that under the influence of the gospel of Jesus Christ such a combination is possible, not only possible, but to be highly recommended.

Now brethren and sisters, it should be our purpose so to combine the Spirit of God with our daily undertakings that we can ask upon everything we undertake to do, the blessing of God, our Heavenly Father; that we may never take advantage of another; that we may always yield full service for the compensation that we receive; that our brethren and our sisters will never have cause to say that we may have taken undue advantage of them. When we come to apply that in our lives, this idea of spirituality will then be more or less a tangible thing.

Spirituality is not a thing that you

can go to the market and buy with dollars and cents and carry home in a basket, but it is a thing which you can absorb in a gathering like this. It has to be absorbed. It cannot be bought. It cannot be done up in packages and handed to a neighbor. It must be absorbed by him through the emanations of our own spirits.

Let us strive for it, brothers and sisters. Let us seek the blessings of God in all we do, then Zion will shine as a light on a hill which all the world can see.

God bless us, I pray in the name of Jesus. Amen.

President David O. McKay:

Elder Antoine R. Ivins, one of the seven presidents of the First Council of the Seventy, has just concluded speaking. The congregation will now sing "Praise to the Man who Communed with Jehovah," conducted by Elder Richard P. Condie, assistant director of the Tabernacle Choir. Following the singing, we will hear from Elder Alma Sonne.

The congregation and the Brigham Young University Combined Chorus joined in singing the hymn, "Praise to the Man Who Communed with Jehovah."

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

MY BRETHREN AND SISTERS, I assure you at the outset that I will keep my eyes on the clock. I know my brethren will also keep their eyes on the clock. I ask you for an interest in your faith and prayers. There is so much to say on an occasion like this, and there are so many to say it that time becomes very precious.

A week ago I stood before a group of high school students in one of the stakes not far from here. I urged them on that occasion to accept as a project the reading of the Gospel according to Matthew in order to familiarize themselves with the life of Jesus Christ. I recall years ago reading about Lew Wallace who

wrote the great story, *Ben Hur*. It appears that while he was writing this book, he was visited by a certain well-known and gifted agnostic. The agnostic encouraged him to write the book. "But," said he, "do not emphasize the divinity of Jesus Christ. Treat this character as you would any other character in history." But Lew Wallace had studiously read the Gospels and formed his opinions of the Master on the record left by Matthew, Mark, Luke, and John.

We have heard many things during this conference, and during this Easter time, about Jesus, the Christ. His perfect life has been extolled. His teach-

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ings have been expounded. His resurrection has been explained in the light of modern and ancient scriptures, and his divine mission has been emphasized by everyone who has spoken from this stand during the conference.

Someone has said, "Jesus is still loved, but he is also hated, among men." There are those who would crucify him the second time, this time in the hearts of men. Yet there is no explanation offered for his marvelous life and his perfect record except the one he himself gave. "I came forth from the father," and, "If ye have seen me ye have seen the father." In his prayer of intercession for his Twelve Apostles, he said: "This is life eternal—that they might know thee, the only true God, and Jesus Christ, whom thou has sent."

In the same prayer he said, "Glorify thou me with the glory which I had with thee before the world was." He left no room for equivocation and argument on the question of his divinity and his Sonship, and I am happy today as I stand here, that I belong to a Church which accepts that teaching as very fundamental.

It was William Jennings Bryan who stated in his famous lecture called, *The Prince of Peace*, "It is easier to believe him divine than to explain in any other way what he said and did and was." There are marks of distinction which set him apart from all others who have lived upon the earth. He was the master of every situation which confronted him. He answered all questions put to him where an answer would enlighten the questioner.

Albert J. Beveridge, a Senator from Indiana, stated many years ago: "The Son of Mary is the prince of public speakers." He was right, for the Sermon on the Mount is the greatest sermon ever preached. It has endured nineteen centuries of criticism. It has survived the apostasy, the Dark Ages, the Renaissance, and the Reformation, and its powerful message is still reverberating through the world. It will never die.

Yesterday I know you were touched, as I was, when our great choir sang "The Lord's Prayer." "The Lord's Prayer," says someone, "is perfect in its diction.

It is comprehensive in its scope." It covers the essential phases of human existence. His stories and parables will live forever. "The story of the Prodigal Son," said Charles Dickens, "is the most beautiful story ever told."

There is another one like unto it. It is the story of the Good Samaritan, and I think of one more with which you are very familiar. It begins, "A sower went out to sow." (Luke 8:5.) What a lovely statement that is! All of these stories called parables charm and captivate the reader. They are timely today, as fresh as they were nineteen hundred years ago when they were given. They stir the heart to better and nobler living. They are a force for righteousness in the world.

And there is another thing which I called to the attention of the young students a week ago, when I said, "Jesus is the most compelling personality in human history." He spoke two words to his followers: "Follow me," (Matthew 8:22) and strong men gave up their fishing nets and followed him even to death."

Pilate was uneasy and disturbed before him. When you enter the great Salt Lake Temple, and as you go into the Assembly Room, I wish you would do as I have frequently done—examine that magnificent painting of the Lord Jesus standing before Pontius Pilate—Jesus so calm and unruffled; Pilate so deeply disturbed. The contrast is impressive.

I recall another incident. It happened in the Garden of Gethsemane when the Roman soldiers came to arrest the Master. As they entered, Jesus said to these hard-faced men, "Whom seek ye?" They answered, "Jesus of Nazareth." "I am he," replied Jesus, and those men, in silent tribute, "went backward and fell to the ground." He asked again "Whom seek ye?" They answered, "Jesus of Nazareth." "I am he," responded the Lord, and then, characteristic of his great soul, he said, "If therefore ye seek me, let these go their way," referring, of course, to his disciples. (See John 18:4-8.)

The writer of that circumstance gives one more sentence, which reads, "And Judas stood with them." (See *Ibid.*,

18:5.) I wonder what the thoughts of Judas were as he stood there witnessing the courage and love of Jesus, whom he had already betrayed. The moral side of Christ's character has no parallel. In it we find absolute perfection. No flaw, no blemish, no weakness is discovered. He is without sin. He was as great as the gospel he preached. He met every situation perfectly. He said and did the right thing at the right moment.

I am reminded of the spies who were sent out by the chief priests to trip and trap him if they could. "Is it lawful to pay tribute to Caesar?" they asked. Jesus asked for a coin. They produced what happened to be a tax coin with which the Jews paid taxes to the Roman government. "Whose image is on the coin?" asked Jesus. "It is the image of Caesar." Then said the Lord, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." (See Matthew 22:17-21.) I

submit that it was the best answer that could possibly be given under the circumstances. Not only that, it was a great sermon, although very brief, on the matter of honesty.

May we worship the Lord and Master in spirit and in truth. May each of us have the conviction that he is the Redeemer of the world and the promised Messiah, and may we join hands in carrying forward his work and in explaining the restored gospel which has come to earth in these, the last days, through the instrumentality of Joseph Smith, the Prophet, I pray most humbly in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just concluded speaking. We shall now hear from Elder Hugh B. Brown, Assistant to the Council of the Twelve.

ELDER HUGH B. BROWN

Assistant to the Council of the Twelve Apostles

MY BRETHREN AND SISTERS, President McKay has been kind enough to advise the General Authorities in advance that they might be expected to speak at certain sessions of the conference. My turn was to come next Wednesday. During a half century of active service in the Church, I have never felt so wholly inadequate, so totally dependent on divine guidance as I feel right now. For that guidance I humbly pray.

We sang yesterday, "We thank Thee, O God, for a Prophet." This hymn referred originally to the Prophet Joseph Smith. In a meeting not long ago when President McKay announced that the congregation would sing, "We Thank Thee, O God, for a Prophet," he said, characteristically, "I wish you would have in mind the Prophet Joseph Smith when you sing today."

I should like to offer a prayer that has been in my heart for years, a prayer which I believe is in the heart of every Latter-day Saint throughout the world.

"We thank thee, O God, for the Prophet, David O. McKay, to guide us in these later-latter days. We thank thee that through thy blessings he has had the vitality, the vigor, and the health to carry the message of the gospel to the four corners of the earth. We thank thee that his influence and his presence have revitalized the Saints wherever he has gone and have given them courage and hope. We thank thee that he more than any man among us, more than any of his predecessors, has carried the inspiration and the message of the gospel to the greatest and to an ever-increasing international audience. We pray that thou wilt bless him continually and spare him to us, that we may enjoy his great leadership for many years to come."

From the bottom of my heart I sustain and support these men, the President of the Church and his Counselors, the President of the Council of the Twelve, and each individual member of that Council, and the Patriarch as

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prophets, seers, and revelators to the Church. I am grateful for the privilege of meeting with them occasionally.

Some of our friends have said we are inclined to worship the General Authorities. We love them; we listen to their counsel; we thank God for them; but they would not permit us to worship them. If we should be so inclined, they would be the first to rebuke us. They would doubtless say to us what the angel said to John on the Isle of Patmos, when he was about to kneel before him,

See thou do it not: I am thy fellow-servant . . . worship God. (Rev. 19:10.)

But it is our privilege to be guided by their inspired counsel. I pray that God will help us never to lose sight of and ever be grateful for the outstanding leadership in the Church today.

Elder Alma Sonne mentioned Easter-tide. This is the season of the year when we know spring is coming, although here in Salt Lake City today it takes a lot of faith to believe it. But it is the season of the year when things are revitalized and renewed, and it is the time of year when Christians everywhere celebrate Easter in commemoration of the resurrection of the Lord.

As I speak of these men and of their leadership, I am reminded of some additional reasons why we should be grateful for the Easter season. Through the restoration of the gospel we have knowledge and assurance regarding the actual resurrection of the body of the Lord Jesus Christ. Not only that he was resurrected from the dead, but also that he ascended into heaven with his glorified body, and he will come again in material form and substance. We are grateful for the comfort and the hope which comes with this assurance.

The revelations concerning the nature and attributes of our Heavenly Father and of his Son, Jesus Christ, are of transcendent importance to all men everywhere. Modern confirmation and elucidation of biblical evidence on this all-important subject began with the first vision in the Sacred Grove in 1820, and it was renewed and continued in that glorious vision in 1832 at Hiram, Ohio, when the Lord declared,

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

Great is his wisdom, marvelous are his ways, and the extent of his doings none find out.

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail. (D. & C. 76:1-4.)

The restoration of the gospel of Jesus Christ came pursuant to prophetic promise and was a necessary sequel to the great apostasy. It was during the apostasy that an attempt was made to harmonize pagan philosophy with Christian truth. This task was undertaken at the behest of non-Christian emperors and resulted in uninspired declarations in which God was defined—or rather denied—by declaring him to be immaterial, incomprehensible, and without body or parts, occupying no part of finite or infinite space, in other words, non-existent.

We thank God for the restoration of the gospel which refutes such doctrine. In their attempt to incorporate Jesus the Christ into their pagan concept of the Godhead, the Roman emperors, through their appointed delegates to various councils, undertook to have him divest himself of his body, that body which came from the tomb when the angel rolled the stone away, that glorified body with which he ascended into heaven before the wondering gaze of his disciples. Obviously this resurrected body, being material, could not become a part of their immaterial God which had no parts. They would have him shed that body and thereby deny everything that Easter stands for; for if he is incomprehensible and immaterial, then he is not a resurrected being; and if he is not a resurrected being, Easter is meaningless.

Again I say let us thank God for the clarification that has come through modern revelation concerning the personal attributes of the three members of the Godhead.

Jesus Christ revealed the Father to us and said, ". . . he that hath seen me hath seen the Father." (John 14:9.) The Son was in his express image. He revealed a compassionate Father, a di-

vine Parent, one in whom were incorporated the attributes of justice, judgment, mercy, and truth. He revealed a God of love, of forgiveness, and understanding. The restored gospel supplants the motives of fear and awe with faith and trust. The beloved disciple tells us, "... perfect love casteth out fear." (1 John 4:18.) Love as a dominant attribute of God and a saving quality in man is reasserted and emphasized.

The new commandment which Jesus gave was, "That ye love one another even as I have loved you." His love for us is eternal. Nothing can separate us from it. Sin may separate us from him, but his love endures forever. Listen to Paul's testimony:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39.)

I should like to speak to these young people who have been singing for us, and to other young people of the Church, for like others who have spoken, my heart is with the youth of Zion. I should like to say to these young people that God is their Father, that the Savior is pleading for and with them to keep clean, clean in their thinking, in their speaking, in their conduct, that he expects them to be worthy of him and of the sacrifice he made for them and for all of us. He is the Good Shepherd who gave his life for the sheep. He evinced the solicitude of the Good Shepherd in his last injunction to Peter, "Feed my sheep." (John 21:16.)

I should like to add another word to the young people. One of the most lethal weapons which the Adversary has devised to destroy the young people of the Church and of the world is to persuade them that if they have made a mistake they are lost, there is no hope. According to that doctrine, if a young person, in a weak moment, becomes guilty of some misdemeanor, he might as well go on to juvenile delinquency and crime and felony because he is lost anyway. So the devil would have them believe and thus lead them down to hell.

Young people, your Father in heaven loves you; he loves you with a love beyond what your earthly parents can know. If you make mistakes—and you will and all of us have—our Heavenly Father stands ready to forgive and to welcome you when you come to yourselves and turn your backs on the husks and your faces toward home. He will embrace you and say, "For this my son was dead, and is alive again; he was lost and is found." (Luke 15:24.) But let no one think he will not have to pay for his folly. The Father could not in justice say to the prodigal what he said to his older son, "All that I have is thine." (*Ibid.*, v. 31.)

Our Father is kind and loving and forgiving, but there is an inexorable law which has not been repealed. It is the law of the harvest. "As ye sow, so shall ye reap." (See Galatians 6:7.) We cannot sow thistles and reap figs, nor plant thorns and harvest grapes. But when we have had enough of thistles and thorns, we may have the grapes and the figs if we are willing to pay the price—and they cost less. While ours is a world governed by rigid and unswerving law, man has free agency, he may choose to obey or disobey the law, but he must of course abide the consequences of his choice.

One other thing to the young folk—sometimes you come to us with problems when you are perplexed and confused and feel that you are inhibited, not free to think or express opinions. When we talk to you of free agency and explain that it refers not only to actions but to thoughts and opinions, you wonder if that is always the case. Some of you have said to us, "But our right to express our own opinions is trammelled or abridged by the authoritative statements of parents, teachers, and others.

Young people, we will protect your freedom to think, to express your thoughts, and to search for truth. We want you to continue that search fearlessly. We promise you will be uninhibited in that search. You should remember, however, that God has given us sources through which we may have some authoritative answers. Not all the answers, no! If we had all the answers, there would be an end to the search.

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We must not expect to have all the answers immediately, for God himself in his wisdom has withheld some of them. We believe in continued and continuing revelation, and that means that we believe there are things to be made known which we do not now know. We believe it is a good thing to reserve judgment on problems that are difficult of solution until more light comes. This principle of withholding judgment and waiting for new revelation should apply in all fields of learning. Scientists make rather definite statements at times, but some of us have lived to see them either amend or abandon their findings in the light of newly discovered truth. As long as scientists are still searching and discovering and as long as new revelation is promised, why insist upon final answers now? It is my conviction that new revelation will come when we have learned to live up to the truth we now have. Wisdom counsels patience.

And so, with respect to some things that now seem difficult to understand, we can well afford to wait until we have all the facts, until all the evidence is in. Now do not misunderstand me. There will never come a time when any revelation of truth from God will be in conflict with any other truth revealed from him, whether it comes as direct revelation or as reward for diligent search. If there seems to be conflict, it is because men, fallible men, are unable properly to interpret God's revelations or man's discoveries.

May he help us that we may go forward fearlessly but reverently in our search for truth and have due respect not only for our parents and our teachers, but also for those through whom God has promised his revelations.

By the same token, we should not undertake to state the time nor the order in which the gospel shall be given to any of the races or nations of the earth. We should not attempt to regulate God's program by our little wrist watches nor insist that he be governed by our schedule of events. He has promised the gospel to every nation, kindred, tongue, and people, and he and only he knows when they are ready for its message and its blessings. When that time comes, I bear you my witness, prophetic witness, if you will, that he

will reveal his will to the leaders of the Church concerning all of his people. He has said,

Remember the worth of souls [all souls] is great in the sight of God;

For, behold the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that *all men* might repent and come unto him.

And he hath risen again from the dead, that he might bring *all men* unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth! (D. & C. 18:10-13. Italics added.)

Brothers and sisters, I humbly bear my testimony to you that I do know that God is my Father, that Jesus of Nazareth is my Redeemer and my friend. I thank him for the blessed privilege of engaging in the ministry, and I praise his holy name that through his servants he has shown his willingness to use the weakest of us to do some little good in that ministry.

God bless us to recognize him as the Good Shepherd and to go forward with faith, unafraid of the future, and with complete confidence to say with the Psalmist:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. (Psalm 23.)

We pray this may be true for all of us in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown, Assistant to the Council of the Twelve, has just spoken to us.

We have just received the following notice: "Roads in Wyoming very bad.

Highways are blocked. Many cars stranded. Wyoming people asked not to try travelling these roads." That comes from the president of the Big Horn Stake. Brethren and sisters, you will have to stay with us another night, and be assured you are most welcome.

The singing for this session has been furnished, as heretofore announced, by the Brigham Young University Combined Choruses, under the direction of Elder Norman Gulbrandsen, with Roy M. Darley at the organ. We wish to say to these choice young people that we sincerely hope that these two sessions have given them the inspiration commensurate to the inspiration they have given us by their lovely service. We appreciate the large attendance, every choir seat filled and some out in the gallery, and your singing has been beautiful and inspiring. May you carry home with you messages of this day which will be a light to your path, comfort to your souls, always. These thoughts we express as we say, "thank you, and thank you as representatives of a great school we all love."

A special meeting under the direction of the First Presidency, devoted to the work of the stake and foreign missions of the Church, will be held in the Tabernacle this evening at seven o'clock. Mission presidents, stake mission presidents, presidencies of stakes, stake missionaries, are invited to be in attendance at this meeting. An invitation is also extended to the members of high coun-

cils, bishoprics, presidents of Seventies' Quorums and General Boards of Auxiliary organizations.

Next Tuesday, tomorrow, April 5th, in the Tabernacle, at 7:00 p.m. a special Presiding Bishoprics' Meeting will be held. Those who are expected to attend are bishops and their counselors, stake and ward committees for senior members of the Aaronic Priesthood, and for Aaronic Priesthood under 21, stake and ward committees on ward teaching, and all ward teachers; stake presidencies and high councilmen are invited also.

The Brigham Young University Combined Choruses will now sing, "Glorious Is Thy Name," conducted by Elder Gulbrandsen.

The closing prayer will be offered by Elder J. Howard Maughan, president of the New England Mission, after which this Conference will be adjourned until ten o'clock Wednesday morning.

Selection by the Brigham Young University, "Glorious Is Thy Name."

President David O. McKay:

President J. Howard Maughan of the New England Mission will now pronounce the benediction, and as announced this Conference will be adjourned until Wednesday.

Elder J. Howard Maughan offered the closing prayer.

FOURTH DAY

MORNING MEETING

Conference reconvened Wednesday morning, April 6, at 10:00 o'clock a.m.

The choral music for this session was furnished by the Relief Society Singing Mothers from the Jordan Valley and Mount Timpanogos regions, and Kolob Nebo, Palmyra and contiguous stakes, with Sister Florence Jepperson Madsen conducting and Frank W. Asper at the organ.

President David O. McKay:

One hundred twenty-five years ago today, the Church of Jesus Christ of Latter-day Saints was organized with six members. Before that date the Lord had revealed to the Prophet Joseph that a marvelous work and a wonder was about to come forth among the children of men. I believe we can say today that

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that prophecy has been literally fulfilled.

The First Presidency and General Authorities extend hearty greetings and a welcome to all who are assembled here this morning and who are listening in to this, the 125th Annual Conference of the Church. The sixth session is being held here in the Salt Lake Tabernacle on Temple Square in Salt Lake City. The services are also being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television. The Tabernacle is filled, but all comfortably seated, and those who fail to get a seat, those standing in the doorways may participate in the services by attending one of the two buildings named, and for those who are listening in, we announce again that these services, as those which preceded these, are being televised over KSL-TV, channel five, and over KID-TV of Idaho Falls, Idaho. They are also being heard over radio station KSL, Salt Lake City, and by arrangement through KSL, over eleven radio stations in Utah, Idaho, Nevada, Arizona, and Colorado, the names of which stations have already been announced, so we need not repeat them.

We are pleased to note the attendance of our Senators, State officials, leaders in educational circles, and other prominent officials in City and State. We welcome you all.

The singing for this session will be furnished by the Relief Society Singing Mothers from the Jordan Valley and Mt. Timpanogos Regions, and Kolob, Nebo, Palmyra, and Santaquin-Tintic Stakes, with Sister Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ. We welcome our Singing Mothers with love and appreciation.

We shall begin this session by the Relief Society Singing Mothers singing, "The Morning Breaks," under the direction of Sister Madsen.

The opening prayer will be offered by Elder Isaac A. Smoot, president of the Northern States Mission.

Singing by the Singing Mothers, "The Morning Breaks."

The opening prayer was offered by

Elder Isaac A. Smoot, President of the Northern States Mission.

President David O. McKay:

The Relief Society Singing Mothers will now favor us with the song, "Out of the Depths," with Sister Florence Jepperson Madsen conducting.

Following the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, changes in the ward and stake organizations, and financial expenditures.

Selection by the Singing Mothers, "Out of the Depths."

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1954

MISSION CHANGES AND NEW PRESIDENTS APPOINTED

M. Ross Richards appointed president of the East Central States Mission, to succeed Cornelius Zappey.

Theodore C. Jacobsen appointed president of the Eastern States Mission, to succeed Delbert G. Taylor.

Phileon Benjamin Robinson, Jr. appointed president of the Finnish Mission, to succeed Henry A. Matis.

Junius M. Jackson appointed president of the New England Mission, to succeed J. Howard Maughan.

Ariel Smith Ballif appointed president of the New Zealand Mission, to succeed Sidney J. Outley.

Ellis Vard Christensen appointed president of the Tahitian Mission, to succeed John Kenneth Orton.

NEW STAKES ORGANIZED

Las Vegas Stake organized October 8, 1954 by division of Moapa Stake.

North Sacramento Stake organized December 12, 1954 by division of Sacramento Stake.

Taylorsville Stake organized October

10, 1954 by division of North Jordan Stake.

West Boise Stake organized November 7, 1954 by division of Boise Stake.

STAKE PRESIDENTS CHOSEN

Wallace D. Yardley, president of Beaver Stake, to succeed A. Carlos Murdock.

Sherman Taft Hill, president of East Provo Stake, to succeed Ariel S. Ballif.

Lionel Marcus West, president of El Paso Stake to succeed Edward V. Turley.

Thomas Gay Myers, president of Las Vegas Stake.

Edwin Ernest James, president of Lyman Stake, to succeed John Whitaker Taylor.

Grant Martin Bowler, president of Moapa Stake, to succeed Thomas Gay Myers.

Austin George Hunt, president of North Sacramento Stake.

Albert B. Crandall, president of Sacramento Stake, to succeed Perry E. Tingey.

J. Golden Snow, president of Taylor Stake to succeed James H. Walker, deceased.

Wayne Charles Player, president of Taylorsville Stake.

Ernest Clifford Anderson, president of Union Stake to succeed Milan D. Smith.

Dale T. Browning, president of Weber Stake, to succeed N. Russell Tanner.

David Keith Ricks, president of West Boise Stake.

Howard William Barben, president of West Jordan Stake to succeed Lawrence T. Dahl.

NEW WARDS ORGANIZED

Lovell Second Ward, Big Horn Stake, formed by division of Lovell and Lovell West Wards.

Lovell Third Ward, Big Horn Stake, formed by division of Lovell and Lovell West Wards.

Holladay Sixth Ward, Cottonwood Stake formed by division of Holladay Fifth Ward.

Butler Second Ward, East Jordan Stake, formed by division of Butler Ward.

Union Third Ward, East Jordan Stake, formed by division of Union Second Ward.

Sunland Ward, Glendale Stake, formerly Sunland Branch.

Grant Seventh Ward, Grant Stake, formed by division of Grant Sixth Ward.

Crystal Heights Second Ward, Highland Stake, formed by division of Crystal Heights Ward.

Hawthorne Ward, Inglewood Stake, formed by division of Lawndale Ward.

Manhattan Beach Ward, Inglewood Stake, formed by division of Redondo Second Ward.

Westchester Second Ward, Inglewood Stake, formed by division of Westchester Ward.

Mapleton Second Ward, Kolob Stake, formed by division of Mapleton and Springville First Wards.

Henderson Third Ward, Las Vegas Stake, formed by division of Henderson First and Second Wards.

Las Vegas Eighth Ward, Las Vegas Stake, formed by division of Las Vegas Second and Fifth Wards.

Lethbridge Fourth Ward, Lethbridge Stake, formed by division of Lethbridge First and Third Wards.

Malad Fourth Ward, Malad Stake, formed by division of Malad Second and Third Wards.

Mill Creek Fifth Ward, Mill Creek Stake, formed by division of Winder Ward.

Las Vegas Seventh Ward, Moapa Stake, formed by division of Las Vegas Fourth Ward.

Granger Fifth Ward, North Jordan Stake, formed by division of Granger Second Ward.

Ogden Forty-Sixth Ward, North Weber Stake, formed by division of Ogden Tenth Ward.

Kalihi-Kai Ward, Oahu Stake, formed by division of Kalihi Ward.

Kaneohe Ward, Oahu Stake, formerly Kaneohe Branch.

Laie Second Ward, Oahu Stake, formed by division of Laie Ward.

Centerville Ward, Oakland Stake, formerly Centerville Branch.

San Carlos Ward, Palo Alto Stake, formed by division of Redwood City Ward.

San Mateo Second Ward, Palo Alto Stake, formed by division of San Mateo Ward.

Sunnyvale Ward, Palo Alto Stake formed by division of Los Altos Ward.

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Glendora Ward, Pasadena Stake, formed by division of Covina Ward.

Phoenix Twelfth Ward, Phoenix Stake, formed by division of Phoenix Sixth Ward.

Pasco Ward, Richland Stake, formed by division of Pasco-Kennewick Ward.

Richland Third Ward, Richland Stake, formed by division of Richland Second Ward.

Arden Ward, Sacramento Stake, formed by division of Del Paso and Carmichael Wards.

Pima Second Ward, St. Joseph Stake, formed by division of Pima Ward.

Thatcher Second Ward, St. Joseph Stake, formed by division of Thatcher Ward.

Modesto Second Ward, San Joaquin Stake, formed by division of Modesto Ward.

Los Gatos Ward, San Jose Stake, formed by division of San Jose Second Ward.

Crest View Second Ward, Sharon Stake, formed by division of Crest View Ward.

Thatcher-Penrose Ward, South Bear River Stake, formed by merger of Thatcher and Penrose Wards.

Thomas Second Ward, South Blackfoot Stake, formed by division of Thomas Ward.

Bountiful Eleventh Ward, South Davis Stake, formed by division of Bountiful Fourth and Seventh Wards.

Bremerton Second Ward, Tacoma Stake, formed by division of Bremerton Ward.

Kearns Fourth Ward, Taylorsville Stake, formed by division of Kearns Third Ward.

Filer Ward, Twin Falls Stake, formerly Filer Branch.

Enterprise Second Ward, Uvada Stake, formed by division of Enterprise Ward.

College Park Ward, Washington Stake, formed by division of Capitol and Washington Wards.

Durango Ward, Young Stake, formerly Durango Branch.

Vegas Fourth, Las Vegas Fifth, Las Vegas Sixth, and Las Vegas Seventh Wards, Las Vegas Stake, formerly of Moapa Stake.

Alamo Ward, Moapa Stake, formerly of Uvada Stake.

Arcade, Arden, Carmichael, Del Paso, Fair Oaks, Roseville Wards and Auburn Branch, North Sacramento Stake, formerly of Sacramento Stake.

Bennion, Kearns, Kearns Second, Kearns Third, Taylorsville, and Taylorsville Second Wards, Taylorsville Stake, formerly of North Jordan Stake.

New Castle Ward, Uvada Stake, formerly of Cedar Stake.

Boise Third, Boise Fifth, Boise Seventh, Boise Eighth, Meridian, Meridian Second Wards and Eagle Branch, West Boise Stake, formerly of Boise Stake.

WARD AND BRANCH NAMES CHANGED

Lovell Fourth Ward, Big Horn Stake, formerly Lovell West Ward.

Grant First Ward, Grant Stake, formerly Wandamere Park Ward.

Grant Second Ward, Grant Stake, formerly Wandamere Ward.

Grant Third Ward, Grant Stake, formerly Smith West Ward.

Grant Fourth Ward, Grant Stake, formerly Smith Ward.

Grant Fifth Ward, Grant Stake, formerly Hillcrest Ward.

Grant Sixth Ward, Grant Stake, formerly Ridgedale Ward.

Grant Eighth Ward, Grant Stake, formerly Lorraine Ward.

Grant Ninth Ward, Grant Stake, formerly Springview Ward.

Grant Tenth Ward, Grant Stake, formerly Spring Glen Ward.

Ogden Forty-Seventh Ward, Lorin Farr Stake, formerly Bonneville Park Ward.

Murray Tenth Ward, Murray Stake, formerly Grant Ward.

INDEPENDENT BRANCHES ORGANIZED

Ten Sleep Branch, Big Horn Stake, formerly dependent on Worland Ward.

Sanger Branch, Fresno Stake, formed by division of Fresno First Ward.

WARDS AND BRANCHES TRANSFERRED

Boulder City, Henderson, Henderson Second, Kingman, Las Vegas First, Las Vegas Second, Las Vegas Third, Las

Warden Branch, Grand Coulee Stake, formed by division of Moses Lake Second Ward.

Maricopa Indian Branch, Phoenix Stake, formed by division of Phoenix Sixth Ward.

Prosser Branch, Richland Stake, formerly dependent on Sunnyside Ward.

Randlett Branch, Roosevelt Stake (Indian Branch)—membership taken from several wards.)

Promontory Branch, South Bear River Stake, formerly dependent on Penrose Ward.

Tod Park Branch, Tooele Stake, formed by consolidation of East Tod Park and West Tod Park Branches.

Spanish-American Branch, Weber Stake, membership taken from several Wards.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Iona Branch, Big Horn Stake, membership transferred to Lovell Second Ward.

Marion Ward, Cassia Stake, membership transferred to Oakley First and Oakley Second Wards.

Oakley Third Ward, Cassia Stake, membership transferred to Oakley and Oakley Second Wards.

Bryce Ward, St. Joseph Stake, membership transferred to Pima Ward.

Eden Ward, St. Joseph Stake, membership transferred to Pima Ward.

Thatcher and Penrose Wards, South Bear River Stake, merged to make Thatcher-Penrose Ward.

East Tod Park Branch and West Tod Park Branch merged to make Tod Park Branch.

STATISTICAL AND FINANCIAL REPORT

For the Information of the Members of the Church

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1954. The statement will include three sections: First, Statistical Information; Second, Financial Data; and Third, Miscellaneous Items.

I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of 1954	219
Number of Wards	1,757
Number of Independent Branches	236
Total Wards and Independent Branches, at end of year	1,993
Number of Missions	42
<i>Church Membership, December 31, 1954:</i>	
In the Stakes	1,079,583
In the Missions	222,657
Total Membership	1,302,240
<i>Church Growth during 1954:</i>	
Children blessed in Stakes and Missions	48,057
Children baptized in Stakes and Missions	27,223
Converts baptized in Stakes and Missions	18,573
<i>Social Statistics:</i>	
(of membership in the Stakes, 1954)	
Birth rate per thousand	39.46
Marriage rate per thousand	8.20
Death rate per thousand	5.46
<i>Missionaries:</i>	
Number of missionaries who at the close of 1954 were laboring or were enroute to or from their fields of labor	3,868
Number engaged in missionary work in the stakes	6,946
Total missionaries	10,814
Number of missionaries who received training in the Missionary Home during 1954	2,022

II. EXPENDITURES OF THE CHURCH IN 1954

This section will show for each of the major fields of activity, expenditures of CHURCH GENERAL FUNDS, these funds having been received at Church Headquarters principally from the tithes of the Church, and second, expenditures of miscellaneous contributions of the people to the stakes, wards, missions, schools, and other agencies of the Church.

Missions and Missionary Work

For erection, purchase, remodeling, equipping, and repair of meeting houses and other mission buildings and for purchase of building sites:	
From Church General Funds	3,477,987
From Other Contributions	1,209,776
For general operating expenses of the missions, including expenses of mission branches; for publicity work and for expenses of bureaus of information; for operation of certain schools in foreign missions; for maintenance of the Missionary Home in Salt Lake City; and for return fares of missionaries:	
From Church General Funds	1,684,031
From Other Contributions	748,605
Total Expenditures for Missions and Missionary Work	7,120,399

Stakes and Wards

For erection, purchase, remodeling, equipping, and repair of buildings, and for purchase of building sites:	
From Church General Funds	8,264,790
From Other Contributions	7,176,912
For general operating expenses of the stakes and wards, including heat, light, water, janitor expense, supplies, and so forth:	
From Church General Funds	3,216,097
From Other Contributions	4,976,595
Total Expenditures for Wards and Stakes	23,634,394

Temples

For erection and equipping of new temples and for improvements and repairs to existing temples:	
From Church General Funds	2,808,448
From Other Contributions	265,582
For general operating expenses of the eight temples now in operation:	
From Church General Funds	409,114
From Other Contributions	16,157
Total Expenditures for Temples	3,499,301

Church School System

For erection, purchase, remodeling, equipping, and repair of buildings, and for purchase of land:	
From Church General Funds	1,462,548
From Other Contributions	246,975
For general operating expenses of Brigham Young University, Ricks College, Juarez Stake Schools, and the institutes of religion and seminaries:	
From Church General Funds	3,898,608
From Other Contributions	0
Total Expenditures for the Church School System	5,608,131

Welfare

For erection, purchase, remodeling and repair of bishops' storehouses and other general welfare properties, and for equipment:	
From Church General Funds	696,521
From Other Contributions	557,114
For the care of the needy (rents, light, fuel, hospitalization, burials, etc.); for operating expenses of bishops' storehouses; for purchase of commodities and containers and for transportation; and for General Church Welfare Committee Administrative expenses:	
From Church General Funds	942,573
From Other Contributions	2,449,476
Total Expenditures for Welfare	4,645,684

Buildings and Grounds

For improvements and repairs to buildings and grounds not included under other headings (Salt Lake Tabernacle, Assembly Hall, Church Administration Building, and nearby buildings and grounds, as well as Church hospitals):

From Church General Funds	331,679
From Other Contributions	177,248
For operating expenses of these general buildings and grounds:	
From Church General Funds	352,619
From Other Contributions	0
Total Expenditures for Buildings and Grounds not Included Elsewhere	861,546

Genealogical Society

For the operation of the genealogical library, archives, temple index bureau, and allied departments; for recording, indexing, photographing and filing genealogical and temple ordinance data, including the names of 661,653 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 5 states and 6 foreign countries equivalent to 75,691 printed volumes of approximately 300 pages per volume:

From Church General Funds	911,903
From Other Contributions	0

Auxiliary Activities

For expenses of the Auxiliary General Boards and of the Primary Children's Hospital:

From Church General Funds	0
From Other Contributions	400,755

Administrative Expenses

For personnel and other costs of operating the general administrative offices of the Church; for the living allowances and traveling expenses of the General Authorities; and for current expenses of special committees:

From Church General Funds	1,765,119
From Other Contributions	0

All Other Activities and Expenses

For taxes, and insurance, and for replenishment of the Church Fire Insurance Fund; for contributions to civic and miscellaneous organizations and causes; and for other purposes:

From Church General Funds	440,591
From Other Contributions	0

Grand Total From Church General Funds	\$30,662,628
Grand Total From Other Contributions	\$18,225,195
Grand Total, Expenditures From Church General Funds And From Other Contributions	\$48,887,823

*III. MISCELLANEOUS ITEMS**Building Projects*

Of the above Grand Totals, the following amounts were spent for purchase, erection, equipping and repair of buildings, and for building sites:

From Church General Funds	\$17,041,972
From Other Funds Contributed by the People	\$ 9,633,609

Plus: Advances by the Church to Hospitals and Schools for building projects, not included in the foregoing table

\$ 1,096,124

Total Building Project Expenditures	\$27,771,705
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Welfare Activities

During the year, the distribution of commodities from Bishops' Storehouses amounted to 8,098,678 pounds of food, 10,089 tons of fuel, and 351,771 items of household supplies, clothing and miscellaneous. This provided assistance to 56,566 persons.

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The Welfare Plan also provided occupational counseling to 6,706 persons and placed 6,946 persons in remunerative employment during the year. To operate the program and to improve and develop properties, 127,707 man-days of work and the use of equipment amounting to 13,711 unit-days were donated.

At the end of the year, the Deseret Industries had 369 persons working in their plants, 301 of whom were handicapped persons; and the Deseret Clothing Factory provided continuous employment for 58, many of whom were widows and elderly persons.

Missionary Work

In addition to the \$7,120,000 of expenditures for "Missionaries and Missionary Work" reported in the foregoing table, it is estimated that missionaries, their parents and friends paid out \$2,900,000 for the support of full-time missionaries during the year, bringing total expenditures by the Church and its people for all mission purposes to more than \$10,000,000 in 1954. This total does not include any value for the time and effort given so freely by the missionaries themselves.

President David O. McKay:

Upon the honorable release of President Orton from Tahiti, Elder Larson H. Caldwell has been serving successfully and faithfully as Acting Mission President, who is now succeeded by, as stated, Ellis V. Christensen.

Elder Orval Adams will now read the report of the Church Auditing Committee.

strong financial condition and free from debt.

Respectfully submitted,

Orval W. Adams
George S. Spencer
Harold H. Bennett
Church Auditing
Committee

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah
April 2, 1955

President David O. McKay
and Counselors,
Salt Lake City, Utah.

Dear Brethren:

The balance sheet, with supporting schedules and statement of revenue and expenditures, disclosing the financial condition of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1954 has been reviewed. The records appear to be adequate and the accounting system carefully kept. We commend those who keep the financial records of the Church, including the ward clerks and their assistants, the mission and branch secretaries for their devoted and efficient service. Disbursement of Church funds is controlled through a comprehensive budget system. The receipts for the year were in excess of the expenditures. The Church is in

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

We thank the Auditing Committee, the report of which you have just heard from Elder Orval Adams.

President J. Reuben Clark, Jr.:

My brothers and sisters, the ceremony in which we are about to engage is neither casual nor pro forma. As members of the Church you are about to exercise one of the highest privileges which as mere members you have, that of sustaining those who are to preside over you. It is a ceremony which should be approached with the spirit of reverence, devotion and prayer.

President Clark then presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Henry D. Moyle

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Adam S. Bennion

Richard L. Evans

George Q. Morris

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay

Clifford E. Young

Alma Sonne

El Ray L. Christiansen

John Longden

Hugh B. Brown

Sterling W. Sill

TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Oscar A. Kirkham

Seymour Dilworth Young

Milton R. Hunter

Bruce R. McConkie

Marion D. Hanks

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop

Thorpe B. Isaacson, First Counselor

Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

CHURCH BOARD OF EDUCATION

David O. McKay
 Stephen L. Richards
 J. Reuben Clark, Jr.
 Joseph Fielding Smith
 Harold B. Lee
 Spencer W. Kimball
 Ezra Taft Benson
 Mark E. Petersen

Henry D. Moyle
 Delbert L. Stapley
 Marion G. Romney
 LeGrand Richards
 Adam S. Bennion
 Richard L. Evans
 George Q. Morris

Ernest L. Wilkinson

Administrator, Board of Education

CHURCH AUDITING COMMITTEE

Orval W. Adams
 George S. Spencer
 Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
 J. Spencer Cornwall, Conductor
 Richard P. Condie, Assistant Conductor

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
 Henry D. Moyle
 Delbert L. Stapley
 Marion G. Romney
 LeGrand Richards
 Thomas E. McKay
 Clifford E. Young
 Alma Sonne

El Ray L. Christiansen
 John Longden
 Antoine R. Ivins
 Oscar A. Kirkham
 Joseph L. Wirthlin
 Thorpe B. Isaacson
 Carl W. Buehner

and the General Presidency of the Relief Society.

GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman
 Harold B. Lee, Managing Director
 Marion G. Romney, Assistant Managing Director.

Paul C. Child
 T. C. Stayner
 Mark B. Garff
 Leonard E. Adams
 J. Leonard Love

W. T. Lawrence
 Lorenzo H. Hatch
 Walter Dansie
 LeRoy A. Wirthlin
 Walter Stover

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Velma Nebeker Simonsen, Second Counselor
 with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
 David Lawrence McKay, First Assistant Superintendent
 Lynn S. Richards, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
 A. Walter Stevenson, First Assistant Superintendent
 David S. King, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
 Emily H. Bennett, First Counselor
 LaRue C. Longden, Second Counselor
 with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President
 Arta M. Hale, First Counselor
 Leone W. Doxey, Second Counselor
 with all members of the Board as at present constituted.

President Clark:

President McKay, as far as I am able to judge, the unanimous vote for the sustaining of these officers was cast in the affirmative without any dissenting vote.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just presented the Authorities and Officers of the Church for the sustaining vote of this General Conference. You have just heard his announcement.

You will note this morning, you who are in the Tabernacle, that we have our daffodils, and they seem to have been well taken care of on their trip to Denver and return. They are beautiful. They are the gifts and have been presented for the beautification of the Tabernacle during these services by the Puyallup Festival Committee of Tacoma, Washington. Again we extend thanks to these generous donors, and report to them that the daffodils do look beautiful. Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this morning. He will be followed by Elder S. Dilworth Young.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

A YOUNG INDIAN LAD in my presence recently bore his testimony, and he said: "I am proud that I am a Navajo. I am proud, more proud, that I am a Mormon, and I am still more proud that I hold the priesthood," and that is the way I feel today in this great assembly on this anniversary. One hundred and twenty-five years ago six people gathered together in the first conference; and at this conference some ten sessions have filled the building to its capacity. I bear witness that the work that we are engaged in is the work of the Lord in all its comprehensiveness, and I am grateful that I am a member of the Lord's Church. I have prayed much that what I say this morning might be beneficial to someone.

And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. (Acts 9:5.)

The Lord was speaking to the powerful figure, Saul of Tarsus, Paul of Christianity. I often wondered just what this meant. I found one authority who offered this:

... Those who kick at the goad, that stifle and smother the convictions of conscience, that rebel against God's truths and laws, that quarrel with His providences, that persecute and oppose His ministers, because they reprove them . . . and fly in the face of their reprovers, they kick against the pricks, and will have a great deal to answer for. (*Commentaries* by Henry M. Scott.)

A goad is defined as a spear or a sharp pointed stick used to sting or prick. The burro who kicks the sharp instrument with which he is being prodded is kicking at the pricks. His retaliation does little damage to the sharp stick or to him who wields it but brings distress to the foot that kicks it.

I well remember in my youth a neighbor who moved about for some days on crutches. He was evasive when asked the cause of his misfortune, but an ear witness told me, as he chuckled: "John stubbed his toe on a chair in the night and in his quick, fierce anger, he

kicked the chair and broke his toe." The rocking chair rocked on and on, and perhaps smiled at the stupidity of man.

The first king of Israel quarreled with Providence. His stubbornness cost him his kingdom and brought forth the caustic denunciation from his prophet:

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. (1 Samuel 15:23.)

O foolish monarch! Given power, wealth, opportunity, why throw them all away? The Prophet Samuel denounced the independent, arrogant Saul; the superior, unhumble Saul; the proud, conceited Saul:

When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? (*Ibid.*, 15:17.)

There is the man who rebelled against the call of Brigham Young to go to southern valleys, saying: "Nobody is going to tell me where to go and what to do." Through his personal rebellion, he took his entire family out of the Church. How little he retarded the colonization program! The valleys were settled in spite of him. How little his disaffection injured the Church! It has grown steadily without him. But how he has suffered in his eternal progression. In contrast, there were many who pulled up stakes, moved to new worlds, and reared families of faith and devotion.

There are many who, because troubles come, cease praying to the Lord, letting loose of the very rod of protection at the precise moment when that hand-hold is so vital.

There is the man who, to satisfy his own egotism, took a stand against the Authorities of the Church. He followed the usual pattern, not apostasy at first, only superiority of knowledge and mild criticism. He loved the brethren, he said, but they failed to see and interpret as he would like. He would still love

the Church, he maintained, but his criticism grew and developed into ever-widening circles. He was right, he assured himself; he could not yield in good conscience; he had his pride. His children did not accept his philosophy wholly, but their confidence was shaken. In their frustration, they married out of the Church, and he lost them. He later realized his folly and returned to humbleness, but so very late. He had lost his children. "It is hard for thee to kick against the pricks."

The Prophet Ezekiel said:

The fathers have eaten sour grapes, and the children's teeth are set on edge. (Ezekiel 18:2.)

There is the man who resisted release from positions in the Church. He knew positions were temporary trusts, but he criticized the presiding leader who had released him, complaining that proper recognition had not been given; the time had not been propitious; it had been a reflection upon his effectiveness. He bitterly built up a case for himself, absented himself from his meetings, and justified himself in his resultant estrangement. His children partook of his frustrations, and his children's children. In later life he "came to himself," and on the brink of the grave made an about-face. His family would not effect the transformation which now he would give his life to have them make. How selfish! Haughty pride induces eating sour grapes, and innocent ones have their teeth set on edge. "It is hard for thee to kick against the pricks."

When I was a child, we used the expression, "He cut off his nose to spite his face." To us, that meant that one was fighting against fate, rebelling against the inevitable, damaging himself to spite others, breaking his toe to give vent to his senseless anger.

Eight lovely children had blessed the temple marriage of a man and woman who in later years were denied a temple recommend. They would not be so dealt with by this young bishop. Why should they be deprived and humiliated? Were they less worthy than others? They argued that this boy-bishop was too strict, too orthodox. Never would they be active, nor enter the door of

that Church as long as that bishop presided. They would show him. The history of this family is tragic. The four younger ones were never baptized; the four older ones never were ordained, endowed, nor sealed. No missions were filled by this family. Today the parents are ill at ease, still defiant. They had covered themselves with a cloud, and righteous prayers could not pass through. (See Lam. 3:44.)

Sour grapes! Such unhappy food!

The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. (D. & C. 3:1.)

But the individual who fights them finds disillusionment, disappointment, and misery. The Lord said: "... the rebellious shall be pierced with much sorrow." (*Ibid.*, 1:3.) He outlines further the fate of the fighters.

As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream. . . .

Why are so few chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood . . .

. . . may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition . . . in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. (*Ibid.*, 121:33-38.)

Of such who defy the Lord, trample upon his sacred ordinances, fight his leaders, the Lord has this to say:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. . . .

Wo unto them; . . . they shall be severed from the ordinances of mine house.

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... they themselves shall be despised by those that flattered them.

They shall not have right to the priesthood, nor their posterity after them from generation to generation. (*Ibid.*, 121:16-17, 19, 21.)

In the last century the Lord condemned a Brother Almon Babbitt:

... behold, he aspireth to establish his counsel which I have ordained, even that of the Presidency of my Church; and he setteth up a golden calf for the worship of my people. (*Ibid.*, 124:84.)

He was like those Romans of whom Paul spoke:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. . . .

Because that, when they knew God, they glorified him not as God, . . . but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools. (Romans 1:18, 21, 22.)

For although a man may have many revelations, and have power to do many mighty works, [the Lord said] yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him. (D. & C. 3:4.)

Martin Harris was chastised by the Redeemer as

... a wicked man, who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own wisdom. (*Ibid.*, 3:12-13.)

Only the transgression of His people can nullify the work of the Lord, He says. And Jacob laments:

... O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. (2 Nephi 9:28.)

Men continue to try to create God, to control God, and to thwart his purposes but:

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail. (D. & C. 76:3-4.)

But men in their egotism continue to try. Against men like these, Paul warned his colleague:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (1 Tim. 6:20.)

The Caesars burned the early Saints as torches, subjected them to the claws of wild beasts in the coliseums, drove them underground into the catacombs, confiscated their property, and snuffed out their lives, but all to no avail, for the fires of devotion and sacrifice were only intensified thereby.

The persecutors decapitated John the Baptist, ran a lance through the Apostle James, and according to tradition martyred the missionary, Paul, and crucified the mighty Simon Barjona. They failed of purpose. Where a relatively few contemporaries ever heard them, hundreds of millions have since been enlightened by their doctrines and inspired by their testimonies.

"Mormonism will fail if we kill their prophet," they said a century ago as they murdered Joseph Smith in cold blood. Undoubtedly their fiendish grins of satisfaction at such a foul deed changed to perturbed grimaces when they came to realize that they had been but kicking against sharp points, injuring only themselves. Mormonism was not destroyed by the cruel martyrdom, but here was its vitality. The bullet-torn flesh fertilized the soil; the blood they shed moistened the seed; and the spirits they sent heavenward will testify against them throughout eternities. The cause persists and grows.

Gamaliel, the noted Pharisee doctor of the law, teacher of Saul of Tarsus, had deeper perception than did his associates, the chief priests who would have slain the Apostles. He warned:

... take heed to yourselves what ye intend to do as touching these men. . . .

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. (Acts 5:35, 38-39.)

What sagacity! How wise this learned man! "Take heed to yourselves," he warned. It was a boomerang. He reminded them of the fate of the influential Theudas with his great swelling words, his vaunted knowledge, his brilliant mind, his superior logic, who with his following of hundreds kicked "against the pricks," resisted truth, fought against God, and "came to nought."

He spoke of Judas of Galilee and his vain philosophies and his flattering words which brought him and his following oblivion. Early leaders whose names are linked with those of Joseph and Hyrum have come and gone. Heavens opened, revelations flowed, and holy angels ministered to them. Positions of trust were given them, but with it all there came arrogance, jealousies, and disaffections.

For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

Their wine is the poison of dragons, and the cruel venom of asps. (Deut. 32:32-33.)

Are not these the self-planted, self-nourished, and self-harvested grapes of wrath? O stupid man, O egotistical man! Thinking only of self he profanes the way of the Lord and brings sorrow to his posterity whose roses turn to ashes, whose fruit becomes only skin-covered stones. The grapes are so sour. How terrifying such a responsibility! "It is hard for thee to kick against the pricks."

But wo unto him that has the law given, yea, and that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! (2 Nephi 9:27.)

In a page from the journal of the Prophet Joseph, we find this: "At 3:30 p.m. I met with Brigham Young [and others whom he named] in my office." And then this: "Write to Oliver Cowdery and ask him if he has not eaten husks long enough? If he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem? Orson Hyde hath need of him." (*History of the Church*, Vol. 5, pp. 366, 368.)

This is likely reminiscent of the prodigal son whose sad fate brought him to the eating of husks with the swine after he had turned from the luxurious board of plenty at his father's table. And like him, the modern man of rare opportunity fought against his conscience, stifled his best impulses; and finally when the earthly powers were near an end, his influence in the world largely terminated, he "came to himself" back to the program he had resisted. Many teeth had been set on edge in the years of his unproductive, sterile years. His brother-in-law, David Whitmer, said of him as he was restored to the Church late in life:

"Oliver died the happiest man I ever saw. After shaking hands with his family and kissing his wife and daughter, he said: 'Now I lay me down for the last time. . . .' And he died with a smile on his face."

Peace, sweet peace, finally comes to all men when they humbly yield to the gentle pressures of the Spirit.

The story of the transformation of Alma is not unlike that of Paul. With his companions he set about to "steady the ark," to set straight the leaders of the Church, and to take over the minds of the people. These young men were brilliant, eloquent, impressive. The angel of the Lord in a cloud spoke "as it were with a voice of thunder which caused the earth to shake," and the astonished men fell to the earth, Alma becoming dumb and lifeless. Carried helpless to his father he was recovered after long fasting and prayer by those who loved him. In his remorse he cried out:

I was in the darkest abyss but now I behold the marvelous light of God. My soul was wracked with eternal torment, but I am snatched and my soul is pained no more.

It took courage for Alma and the princes to admit they were wrong, but they went about "zealously striving to repair all the injuries which they had done to the church." (See Mos. 27:35.)

We quote Paul again:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Col. 2:8.)

The antediluvians were a law unto themselves and locked doors against themselves. Jonah, in his egotism, took offense when the repentance of Nineveh rendered unnecessary the fulfilment of his prophecy. Judas fought against God and suffered the buffetings of Satan. Sherem with his learning, his eloquence and his flattery, sought to turn away people from the simple faith, and he died in remorse and humiliation. Nehor tried to advance his own cause, increase his popularity, and lead a following with his criticisms and flatteries, and came to ignominious death. Korihor, with his teachings of intellectual liberty and his rationalizations, followed his temporary popularity with begging in the streets. The Jonahs and Almas and Korihors live on and undertake to cover their sins, gratify their pride, and vain ambitions. They grieve the Spirit of the Lord, withdraw from holy places and righteous influences, and in the words of the Savior:

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints and to fight against God. (D. & C. 121:38.)

But be it said to the everlasting glory of men, numerous good people who have tasted of and recovered from offense, having come to realize that so long as mortality exists we live and work with imperfect people; and there will be misunderstandings, offenses, and injuries to sensitive feelings. The best of motives are often misunderstood. It is gratifying to find many who, in their bigness of soul have straightened out their thinking, swallowed their pride, forgiven what they had felt were personal slights. Numerous others who have walked critical, lonely, thorny paths in abject misery, have finally accepted correction, acknowledged errors, cleansed their

hearts of bitterness, and have come again to peace, that coveted peace which is so conspicuous in its absence. And the frustrations of criticism, bitterness, and the resultant estrangements have given place to warmth and light and peace. And all those who have come into the warmth of the love of the Lord Jesus Christ and his program, could shout with the Prophet Joseph Smith:

... Let your hearts rejoice, and be exceedingly glad. . . .

And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers! (*Ibid.*, 128:22-23.)

May God bless us all that we may live near him always, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve has just concluded speaking. Before we hear from Elder S. Dilworth Young, the Choir and Congregation will join in singing, "O Ye Mountains High," conducted by Brother J. Spencer Cornwall.

Singing by the congregation and Singing Mothers, "O Ye Mountains High."

President David O. McKay:

Elder S. Dilworth Young, one of the presidents of the First Council of Seventy, will now speak to us. He will be followed by Elder George Q. Morris of the Council of the Twelve.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

I ASSURE YOU, my brethren and sisters, that it is an easy thing to be a follower of Brother Spencer Kimball, both in making addresses and in the work of the Church. His gentleness and

kindness to those with whom he conducts affairs is known by all of you and shared by me. Likewise, it is easy to follow the lead of the Presidency. There have been times in my life when I have

had to be rebuked. Never yet, however, was it done in any way other than in the utmost gentleness, and I have found myself more anxious than ever to do better work. "Kicking against the pricks"—that particular kind of pricks—is easy.

Saturday I sat for a good part of the meeting in the last session of the **Primary** conference as those lovely women portrayed to the audience the things they do for children in Primary. I recalled how in like manner the Sunday School officers and teachers attempt gently to lead children into righteousness, and, as the children grow older, how the Mutual Improvement Associations gather them into groups and attempt to interpret to them the nature of their acts in relation to the gospel—a worthy effort. It occurred to me that we parents leave too much to them.

It was said in my hearing some time ago that if a child goes to all of these auxiliary organizations faithfully, he is bound, all things being equal, to become a good Latter-day Saint when he grows up. Let me assure you that that is true in part, but only if another factor is brought into the picture.

That Primary child will leave about five o'clock for home, will walk down the street, or along the village road, and will arrive eventually at his own domicile. There is where the next test comes.

In the few moments allotted to me, I should like to talk about two items, and I do not wish to be misunderstood, but I want to be as clear as I know how to be. These have to do with the use of things in the home which touch that child's character. You heard it said the other day that Satan has no power over a child until eight years of age. I believe that to be true, but I wish to remind you all, and myself, too, that Satan may have no power to tempt a child before eight years of age, but some of his emissaries go all out to condition a child so that when he becomes eight he will not be conscious that sinning is very bad. Exposing children, small children particularly, to the constant barrage of situations which can affect their outlook on the matters on which they must make decisions is a subtle way to bring them into evil later. I suspect

it is no different with large children. Nowadays the home is one place where the child meets this test.

The first item is comic books, and the things we call "funnies." Harmless-appearing things they are. A frustrated mother likes to get the supper on, and the child nagging at her can easily be pacified, if he is old enough, by a handful of these books. It is easy entertainment, and she may feel that the child will look at them and gain something from the pictures.

If I were a parent again and had a small child, I never would allow him to look at a comic book until I had looked through it myself, and if it contained one thing suggestive of anything but the highest principles, that child, if I had the power, would not see that book.

Comic books in the home are a poor substitute for activity on the part of parents in relation to their children. They can do, and often do, untold evil. At best, they are poor entertainment. They stop a child from learning how to read well. They stultify his desire to learn good literature, and he ends up by being a picture gazer, able to absorb ideas through that means only.

I am ever grateful to my uncle, and to my own parents for getting me in the line of reading good things. I well recall two incidents. One day there came to my door the postman, and he brought a magazine known then as the *Cosmopolitan*. In that day it was not what it is today. It was considered to be a high-class magazine, about as high as they come in America. My name was on it, and there was a note accompanying it, and it said: "You are to have this subscription for a whole year, with love—Uncle Lee." I was then six years old, and I could no more understand the words in that magazine than I could have understood an angel, had I seen one. But it was my magazine, and every month I watched for it, and every month I tried to justify my uncle's confidence in me that he thought I could understand such a thing. The gift, even though not understood, built in me a pride that I wanted to measure up.

Another time he stood in the library of the old house on Fourth East—I suppose he knew I was in the house—and I burst into the library, and there he

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was in front of a bookcase with a book open in his hand. He said, "Come here." I went there. He read to me a most exciting adventure between some white men and some Indians. He said, "This is a great book, and I know you will like it." Then he put it in my hands, and said, "Read it, and when you finish reading it, I have another one equally good for you." Thus I became acquainted with *The Last of the Mohicans*, and I thus was led until I could appreciate good literature, and had learned to read well and rapidly—one of the greatest gifts I have ever had.

Brothers and sisters, do not allow your children to have in their hands things which will keep them from learning the art of reading, and which in addition will also give them evil from pictures which you have not censored yourselves.

The second item is a thing which I am sure many of you will not agree about—television—the very thing that is bringing this conference to thousands of people. Used correctly it is a great blessing. Abused, it can be a source of evil. How would you like to have a man walk into your home and say to your daughter, aged ten, "Look, honey, I have some pictures to show you," and then he shows her some pictures of half-dressed people performing antics, doing lewd things or questionable things or uncultured things. You would do anything in your power to keep him from entering your house, and yet at the touch of a button that is what you have if you do not take care.

No one knows how far it will go, and no one knows where it will stop. You keep on feeding to a child—a small child—the sight of his parents laughing over a humorous situation, happily engaged in enjoying something, and then having that thing linked to some item which the producers are trying to sell which is evil, and the child will connect the laughter with the evil, and will not see any evil in it. If you keep that up for several years, over and over again, what do you think will happen?

I saw an example of it just the other day. Sister Young and I happened to be in a small town overnight on our way to a conference, and having an hour or

two to spend, we happened to pass a theater which advertised a moving picture which was very famous a year or two ago. We went in.

The theme of the picture had to do with three men coming home from war, two of whom spend their first night home with their families getting drunk. The antics of these drunken men brought hysterical laughter from a certain group. It was not the adults. It was the high-pitched, shrill, laughter of small children. Where do you suppose they learned to laugh at that sort of thing? Do you think that one show would cause it? No. They have been exposed for a long time to such things. Movies are not the entire cause. Television has its share of the blame to take.

I think it would be a good thing sometimes if we had on our instruments at home a little slot in which we had to drop fifty cents before we could enjoy the program. That might be a deterrent to some programs which we view because we do not have the discrimination to turn them off.

Nowadays, gone is the dining room, that sacred place where Father gathered his family around him at suppertime, and where he could give instruction and they could get acquainted. Now it has disappeared into the laps of those who sit by small stools gulping food while they watch their favorite program on television.

There will be other evils come, too, if we do not control this, and the other things which come into our homes uncensored, simply because they are there, and we permit them. Handled correctly television can be an influence for good. Handled incorrectly, it will become a force for endless evil.

I wanted to raise my voice to that extent this morning. My testimony of the gospel of Jesus Christ is sure at this moment. I hope it will always be so. If I act right, it will be. I know that the President of this Church, President McKay, is the Prophet of the Living God, and that those who help him are, also, and I pledge myself and all that I have to the service to which they have called me. In the name of Christ. Amen.

ELDER GEORGE Q. MORRIS

Of the Council of the Twelve Apostles

MY DEAR brethren and sisters, I am thankful for the privilege of being with you in this great conference, and have been thrilled with the messages we have received, beginning with the impressive and inspired message from President McKay, up until this moment. I sincerely pray that the Lord may direct me to say that which is true and that he would have said.

I have been impressed with the number of references to and testimonies regarding our Lord and Savior, Jesus Christ. It is our obligation and our privilege to proclaim him to the world. He has come to us in our day. He has established for us his Church. He has placed in it his authority and his power, and he is directing it through his servant on the earth who stands as his representative in the world today.

It is our privilege and our pleasure and our joy to proclaim his divinity, and that fact, the divinity of Jesus Christ, is the center fact of human existence, and the basic truth in human life. If we do not know that and are not governed by it, our lives will be failures. Unless we have his message and his instructions, we shall not know what life is, we shall not know who we are or what we are; we shall not know how to live; we shall not know what aim to place before us in life, because it is only through the gospel of Jesus Christ that we know the truth that should guide us day by day and sustain us through our lives and make us truly intelligent beings.

Jesus Christ is the spirit of truth, the spirit of light; and truth and light the Lord has defined as being intelligence. If we would be truly intelligent, we should learn the truth concerning his character and mission.

The obligations are such and our relations to him are such that it is our most serious duty in life to know him and love him and keep his commandments and thereby know and love our Father in heaven and keep his commandments, because he is the messenger from the Father; he is the one chosen of

the Father to represent him in the earth, chosen of the Father to be the Redeemer of the world, chosen of the Father to be the Creator of the world. Into his hands the Father has placed all things, and we are in his hands. One day we will stand before him to be judged, and we will be judged as to our relations to him and our attitude towards him and whether or not we have listened to his word and kept his commandments. We will all come to that day and to that accounting, and so will every man and woman in the world.

It seems easy for some people to appraise Jesus Christ and put him in his place as no doubt a very great Teacher and a great Prophet, a man who lived a wonderful life. The "wise and the prudent" have a way of doing this. I rather think the humble and the meek accept him as the Redeemer of the world. He said:

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (Matt. 11:25.)

The Lord Jesus Christ is not on trial before the world. Men should understand that. The world is on trial before the Lord Jesus Christ, and we will have to account for the attitude taken toward him and his message, and we cannot accept him without accepting his principles and his doctrines. If we reject his principles and his doctrines, we reject him. If we reject his divinity, we reject him:

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. (I John 2:22-23.)

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (II John 9.)

Another thing that the world must understand if they will know the truth,

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and if they will only be humble and true before the Lord they will be glad to understand it, is that those who receive or reject the teachings and testimonies and admonitions of the servants of God receive or reject the Lord Jesus Christ. He said to the seventy when he sent them out to preach the gospel:

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. (Luke 10:16.)

How important to the world, that they understand these simple principles! If it were not for the traditions, the errors, the sins, and the shortcomings of men, all of the world would accept the Lord Jesus Christ. There is nothing but what a true heart and a right mind would rejoice in. He is perfect. He is love. He is righteousness. He is truth, the perfection of all things, and is devoting his great power and his whole being to the loving and saving of the children of men.

Why should we not accept him with all our hearts? Only because of our shortcomings! It is not because of our superior knowledge and intelligence that we reject Jesus Christ. It is because we lack in superior knowledge and intelligence and humility and meekness that he is rejected. If we will be faithful and humble, as the brethren have said in this conference, and keep his commandments, we will know of his divinity, and it will be our salvation and our exaltation.

Read the ninety-third section of the Doctrine and Covenants, on the matter of obedience. It is by keeping the commandments of God that we will gain in light and truth until we are filled with light and truth and know all things and become like unto our Father in

heaven. The thing that prevents that is, as the revelation says, that Satan takes from us light and truth through disobedience.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the traditions of their fathers. (D. & C. 93:39.)

If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness. (*Ibid.*, 95:12.)

Anything that we wish to attain or should attain to that is desirable, noteworthy, lovely, of good repute, that will be to our salvation and exaltation in the kingdom of God will be attained by the principle of obedience to the Lord Jesus Christ.

I bear my humble witness that he is Christ, the Son of the Living God, that this is his Church and kingdom and that it is spreading throughout the earth and will continue to spread. In this conference there has been the announcement of a new era when on a world-wide basis the Church is to be visited regularly and supervised regularly, and we have seen plans put into effect that when finished will give us a line of temples that will encircle the globe—outposts of the kingdom of God.

I bear witness that this spreading will continue until it covers the earth and the will of God will be done. Give us power, I pray, O Father, that we may be true and faithful to these ends, in the name of Jesus Christ. Amen.

President David O. McKay:

Our concluding speaker will be Milton R. Hunter of the First Council of Seventy. We have just heard Elder George Q. Morris of the Council of the Twelve.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

MY DEAR brethren and sisters, I humbly ask an interest in your faith and prayers and that the Spirit of God may direct what I may say today. I would like to speak briefly on the

subject of "Indian Traditions of the Book of Mormon."

Since the publishing of that sacred scripture on March 26, 1830, a number of missionaries have been informed by

various Indians that according to their traditions their progenitors in the distant past had possessed a sacred, religious book, which volume had disappeared; and a prominent factor in those traditions is the claim that that sacred record would be possessed again by the American Indians. On a number of occasions these people have identified the Book of Mormon as the record of their ancestors for which, in accordance with their traditions, they had been waiting and seeking.

Elder Glen G. Fisher, former president of the Western Canadian Mission, wrote an article which was published in *THE IMPROVEMENT ERA* in March 1952, in which he graphically described the experiences had in 1908 by Chief Yellow Face and his Cree Indians in their search for the sacred book of their ancestors.¹ They came from northern Canada to southern Alberta, camped on the Mormon ranch, and during several months' time patiently waited for an opportunity to get a copy of the Book of Mormon and be taught its contents, because they knew that this book was the record of their ancestors. After they had learned of the purpose of the sojourn of Chief Yellow Face and members of his tribe, some of the Latter-day Saints who worked on the Mormon ranch spent evening after evening teaching the Indians the contents of the Book of Mormon. The Indian chief and his followers expressed much joy and deep satisfaction regarding what they were taught, declaring that the Book of Mormon was truly the sacred record of their ancestors which had been preserved for their enlightenment.

In the April issue of *THE IMPROVEMENT ERA*, Elder Golden R. Buchanan, president of the Southwest Indian Mission, described some of the traditions of the Indians with whom he has been working. He wrote: "The people lost their records and their 'books.'" But as the Hopis say,

We were not left without hope; we were told some day young white men with blue eyes would come knocking at Hopi doors and would bring back to us our records and our true story. They would come from the

east and that we would know them by their outstretched hands, and they would call us "my brother" and "my sister."²

There may be people who would question the validity of the evidences in the examples I have given of Indian traditions of the Book of Mormon, maintaining that these evidences have all come forth since the publishing of that book and may have been instigated by it or by the Mormon missionaries. Be that as it may!

The important question for our consideration, however, is: Are there any important documents available which were written by the Indians prior to the publishing of the Book of Mormon which furnish evidence that these people had traditions which came down from their ancestors to the effect that their progenitors at a certain time in the distant past had possessed an important, sacred, religious book, which book could be identified as the Book of Mormon?

I shall answer that question in the affirmative. Yes, we do have some very important documents which were written between two and three hundred years prior to the publishing of the Book of Mormon which make the claim that many years ago the ancestors of the American Indians possessed an important, sacred book. These writings are so explicit that one could easily believe that the ancient records spoken of by the Indian writers are the same records as the ones from which the Book of Mormon was translated by the Prophet.

The first of these Indian writings of great significance which shall be referred to is the *Works of Ixtlikochitl*, written by an Indian of the royal family in Mexico approximately 1600 A.D. In these writings he accounts the history, traditions, and religious beliefs of his people from the time of the migration of the first group from the Tower of Babel—continuing with the emigrations from over the sea of two other groups—and on down to the Spanish conquest.

The most pertinent portion of his book in relationship to our subject today deals with a very important character called Hueman. He and his work are described at great length in several dif-

¹Glen G. Fisher, "Chief Yellow Face," *THE IMPROVEMENT ERA*, (Salt Lake City, March 1952), pp. 148-150, 180-184.

²Golden R. Buchanan, "Indian Traditions," *ibid.*, (Salt Lake City, April 1953), p. 285.

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ferent places in the *Works of Ixtlilxochitl*, his unusual accomplishments being highly extolled. If one was to study thoughtfully Ixtlilxochitl's account of Hueman and compare it with the portrayal of the character, personality, activities, and various accomplishments of Mormon as described in the Nephite record, one could easily identify the two men as being the same individual.³ For example, their names are quite similar—the one in the Indian manuscript being called Hueman and the other in the Nephite account being called Mormon. Each is claimed to have been a great prophet of God. Each is claimed to have been the head general of the army.⁴ Each is claimed to have been instrumental in bringing about a treaty of peace in 350 A.D., which treaty is claimed to have lasted for ten years.⁵ And the last comparison which I shall make, and probably the most pertinent one to our subject today is: Each is claimed to have been the compiler of a very important religious record which delineated the religious beliefs and history of the inhabitants of ancient America.⁶

Since each of us is more or less acquainted with the account given in the Nephite record of Mormon's activities, under the direction of the Lord, in taking a thousand years accumulation of records and from them compiling and abridging in one book the story of his people, which momentous task was completed by his son Moroni and brought forth in the latter days under the title of the Book of Mormon, I shall not spend time to discuss that point further. I would like, however, to quote directly from the *Works of Ixtlilxochitl* wherein he described Hueman as a collector and compiler of the sacred records of his people. While meditating on this particular quotation, the thought came to me that upon reading this quotation one could easily imagine that he was reading the Nephite account of Mormon's activities as a writer and keeper of records. To quote from the sixteenth century Indian document:

And before going on I want to make an account of Hueman, the astrologer. . . . Before dying he gathered together all the histories the Tultecas had, from the creation of the world up to that [his] time, and had them pictured in a very large book, where were pictured all their persecutions and hardships, prosperities and good happenings, kings and lords, laws and good government of their ancestors, old sayings and good examples, temples, idols, sacrifices, rites and ceremonies that they had, astrology, philosophy, architecture, and the other arts, good as well as bad, and a resumé of all the things of science, knowledge, prosperous and adverse battles, and many other things; and he entitled his book calling it *Teomaxtli*, which, well interpreted means *Various Things of God and Divine Book*: The natives now call the Holy Scriptures [meaning the Bible] *Teomoxtli*, because it is almost the same, . . .

This marvelous quotation describing the activities of Hueman in writing or compiling a very important book is so similar to the Nephites' account of Mormon's activities that such a quotation constitutes a noteworthy Book of Mormon evidence.

The second example which I shall give of an early Indian document which contains numerous, marvelous evidences sustaining the claims made by the Book of Mormon is known today as the *Popol Vuh*.⁷ The original manuscript was written in the Quiché language by a Quiché-Maya Indian in faraway Guatemala, Central America, nearly three hundred years before the Prophet Joseph Smith published the account translated from the Nephites' records. Between the years 1554 and 1558 A.D., an Indian at Chichicastenango, Guatemala, wrote what has become accepted by scholars as a very important and unusual document in which he delineated the mythology, beliefs, and traditions of his people.⁸ The Quiché-Maya Indian author claimed that there was a prevalent tradition among his people that his ancestors in the distant past had at one time possessed an important, religious, sacred book which had disappeared, being had no more by his people, and

³*Works of Ixtlilxochitl*, cited in, Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, California, 1950), pp. 337-346.

⁴*Ibid.*, pp. 342-354.

⁵*Ibid.*, pp. 349-370.

⁶*Ibid.*, pp. 337-338, 341-342.

⁷*Ibid.*, pp. 337-338.

⁸*Popol Vuh*, The Sacred Book of the Ancient Quiche-Maya, (Eng. tr. by Delia Goetz and Sylvanus G. Morley, Norman, Oklahoma, 1950), pp. 1-767.

⁹To quote the late Dr. Morley: "This manuscript is, without doubt, the most vigorous, literary, and significant effort achieved by the American Indian in the field of mythology and history." *Ibid.*, p. 75.

so he wrote his manuscript to replace that lost book.

Father Francisco Ximenez, a Catholic priest who officiated in the St. Tomas church at Chichicastenango, obtained the manuscript from the Quiché-Maya Indians approximately 1600 A.D. No doubt he had won their good will and thereby was able to borrow this manuscript for the purpose of translating it from Quiché into the Spanish language. After his work was completed, Father Ximenez's translation of the Indian document remained in manuscript form for approximately two hundred fifty years before it was discovered and published in the Spanish language. Since that time it has appeared in several Spanish editions, as well as in French and German. It was not until five years ago (1950), however, that it was translated and published for the first time in English, the translation being made by Delia Goetz and the famous Mayan scholar, Sylvanus G. Morley.

When the Quiché-Maya manuscript was first written, it had no title. The Indian writer claimed that the lost Quiché book was called the *Popol Vuh*, and so it was natural for the publisher of this sixteenth century document to call it the *Popol Vuh* after the name of the lost Quiché-Maya book. The meaning of *Popol Vuh*, according to the sixteenth century document, is *The Book of the People*, or *The Book of the Princes*, or *The Book of the Community*. It seems that those titles, according to the content of the Book of Mormon, would also be very fitting for the Nephite records.

I shall now quote directly from the *Popol Vuh* and let each one evaluate in his mind the possibility of this record referring to the Book of Mormon records as they were when possessed by the people of ancient America:

This we shall write now under the Law of God and Christianity; we shall bring it to life because now the *Popol Vuh*, as it was called, cannot be seen any more, in which was clearly seen the coming from the other side of the sea and the narration of our obscurity, and our life was clearly seen. The original book written long ago, existed, but its sight is hidden to the searcher and to the thinker. Great were the de-

scriptions and the account of how all the sky and the earth were formed, . . .¹⁰

In speaking of the original *Popol Vuh* which the ancestors of the Quiché-Maya Indians had possessed in the distant past, the late Dr. Sylvanus G. Morley, possibly the greatest of the Mayan scholars, wrote as follows:

The *Popol Vuh* was also the book of prophecy and the oracle of the kings and lords, [Certainly that is exactly what the Book of Mormon was. Then he continues:] according to a reference which the author of the Manuscript makes in another passage, where he states that [Morley quoting directly from the sixteenth century document] "Great lords and wonderful men were the marvelous kings. . . . They knew if there would be war, and everything was clear before their eyes; they saw if there would be death and hunger, if there would be strife. They well knew that there was a place where it could be seen, that there was a book which they called the *Popol Vuh*."¹¹

This quotation reminds one of King Mosiah and King Benjamin, great Nephite prophets, seers, and revelators.

The late Dr. Morley adds the following interesting comment:

And in the final paragraph, the Quiché chronicler adds with a melancholic accent that what he has said in his works is all that has been preserved of the ancient Quiché, "because no longer can be seen (the book of the *Popol Vuh*) which the kings had in olden times, for it had disappeared."¹²

Since the time that Father Francisco Ximenez translated the sixteenth century *Popol Vuh* from Quiché into Spanish, scholars have done much speculating regarding this lost Indian book. They have made guesses regarding its authorship, the language in which it was written, the writing materials used, its probable contents, and numerous other things. For example, as early as 1600 A.D. Father Ximenez wrote:

The truth is that such a book never appeared nor has been seen, and thus it is not known if this way of writing was by painting, as those of Mexico, or by knotting string as the Peruvians; you may believe that it was by painting on woven white cloth.¹³

¹⁰*Ibid.*, pp. 79-80.

¹¹*Ibid.*, pp. 19, 225.

¹²*Ibid.*, pp. 19, 234-235.

¹³*Ibid.*, p. 18.

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Probably one of the most intriguing subjects regarding the lost book of the Quiché-Maya on which scholars have speculated is: "What has become of the original *Popol Vuh*?" Of course none of them has known the answer to that question any more than they have known the answers to the other questions on this subject on which they have speculated. It is my firm opinion that we as members of the Church of Jesus Christ of Latter-day Saints have a far better chance to know the answers to such questions than do the scholars, because of the restoration of the gospel of Jesus Christ, the numerous appearances of the Angel Moroni, and the coming forth of the Book of Mormon.

Since I firmly believe that the Quiché-Maya Indians of Guatemala are descendants of the Book of Mormon peoples of ancient America, as I believe also that other Indians trace back to the same ancestry, it is but natural for me to regard the lost Quiché-Maya *Popol Vuh*, which disappeared from among the ancestors of the Quichés many, many years ago, to be the Book of Mormon records. It is evident that they were lost or disappeared when Moroni, the last historian of the Nephite race, hid them in the Hill Cumorah in 421 A.D. A knowledge of the activities of the compilers of the ancient records, their contents, and finally their sudden disappearance was carried down from age to age by the Indians through tradition to the sixteenth century, when at that time a Quiché-Mayan recorded the traditions of his people, according to the late Dr. Morley,

... as a substitute for the *Libro Nacional* [original *Popol Vuh* or lost book from which "the kings used to read"²⁴], as a revision and a new version of the accounts which had been preserved in the venerable book which had already disappeared.²⁵

In our present discussion, I have purposely presented Indian traditions of the Book of Mormon from four widely separated sections of the country: the first from Canada; the second from Arizona; the third from Mexico; and the fourth from Guatemala. My purpose was to show that traditions prevailed somewhat universally among the various

American Indian tribes to the effect that their ancestors in the distant past had possessed an important, sacred, religious book, which volume had disappeared, but, according to many of the traditions, would be mysteriously preserved and eventually brought again to the descendants of the inhabitants of ancient America. It is obvious that these traditions fit well with what has actually happened in regard to the Book of Mormon.

Why should not the Indians have received through tradition the knowledge of the fact that their progenitors in ancient America had had a sacred book written for them, since evidence is abundant in the Book of Mormon which shows clearly that the Lamanites were well aware of the fact that their rivals were record keepers and that the prophets had predicted the eventual destruction of the Nephite nation and the preservation of the records for the Lamanites' descendants? For example, Enos, the son of Jacob and a record keeper, knowing that the Lamanites had

... swore in their wrath that, if it were possible, they would destroy our [the Nephites'] records and us, and also all the traditions of our fathers. [praying diligently, asking] ... that the Lord God would preserve a record of my people, the Nephites ... that it might be brought forth at some future day unto the Lamanites ...

... and he covenanted with me that he would bring them [the records] forth unto the Lamanites in his own due time ...

And the Lord said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; ...

... I Enos went about among the people of Nephi, ... testifying of the things I had heard and seen.²⁶

The latter two historians of the Nephite nation, like the prophets during the early period, had firm convictions that the records would be preserved and brought forth in the latter days to the descendants of the Lamanites. Shortly before his death, Mormon recorded in the records a sermon to the descendants of the Lamanites in which he said:

... I would speak somewhat unto the remnant of this people who are spared. ... For behold, this is written for the intent

²⁴*Ibid.*, p. 61.

²⁵*Ibid.*, p. 20.

²⁶Enos 13-19.

that ye . . . will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them."¹⁷

Following Mormon's death and after Moroni had completed the abridgment of the Jaredite records, he wrote:

Wherefore, I write a few more things contrary to that which I had supposed; . . . that perhaps they may be of worth to my brethren, the Lamanites, in some future day, according to the will of the Lord."¹⁸

I bear witness that the Book of Mormon contains the word of God and that it was written originally by holy prophets with the knowledge that it would be preserved to be brought forth in the latter days for the benefit of the descendants of the Lamanites—the American Indians. In fact, one of the declared purposes of writing and preserving that sacred book is proclaimed in its preface, which declares that it was ". . . written to the Lamanites."

Since the knowledge of all the things of which I have spoken was so widely had by the Nephites, it is my firm conviction that the Lamanites were also fully aware of the records and the promises contained therein to their posterity. Following the close of Nephite history, certainly the Lamanites and their Indian descendants would hand such knowledge down from age to age by tradition to the present time, which has

actually happened; and so it is easily understandable why the Indians who live in various parts of the Americas have similar traditions of the Book of Mormon. These Indian traditions, to my way of thinking, provide important evidences sustaining the claims made by the Nephite writers—thereby constituting additional important Book of Mormon evidences.

I bear witness to these things, and I do so in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. The Relief Society Singing Mothers will now sing, "My Soul Is Athirst for God," conducted by Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder James A. McMurrin, president of the Northwestern States Mission, after which this Conference will stand adjourned until two o'clock this afternoon.

The Singing Mothers will be with us again this afternoon.

Singing by the Singing Mothers, "My Soul Is Athirst for God."

Elder James A. McMurrin, President of the Northwestern States Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

FOURTH DAY AFTERNOON MEETING

The concluding session of the Conference commenced promptly at 2:00 p.m., Wednesday, April 6, 1955.

The Relief Society Singing Mothers were present at this session and furnished the choral music.

President David O. McKay:

We are assembled in the Tabernacle in Salt Lake City in the concluding and seventh session of the 125th Annual

Conference of the Church of Jesus Christ of Latter-day Saints.

The music for this session will be rendered by the Relief Society Singing Mothers from the Jordan Valley and Mount Timpanogos Regions and Kolob, Nebo, Palmyra, and Santaquin-Tintic Stakes, conducted by Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ.

We shall commence this service by the Relief Society Singing Mothers sing-

¹⁷Mormon 7:1, 9.

¹⁸Moroni 1:4.

Wednesday, April 6

Fourth Day

ing, "The Lord is My Shepherd." The opening prayer will be offered by Elder G. Eugene England, President of the North Central States Mission. "The Lord is My Shepherd."

Singing by the Relief Society Singing Mothers, "The Lord Is My Shepherd."

Elder G. Eugene England, President of the North Central States Mission, offered the invocation.

The Relief Society Singing Mothers sang a number, "Could Ye Not Watch?"

President David O. McKay:

That is glorious.

Our first speaker this afternoon will be Elder Adam S. Bennion of the Council of the Twelve. He will be followed by Elder Richard L. Evans.

ELDER ADAM S. BENNION

Of the Council of the Twelve Apostles

FOR MYSELF and for all of you, I express gratitude to these Singing Mothers. I am grateful that the loveliness of their lullabies has been sublimated into the holiness of their hymns under the inspirational leadership of Sister [Florence Jepperson] Madsen.

Those of us who sit here this afternoon, still subject to our turn, know that this is the hour. It reminds me of the time when we used to play musical chairs. You remember when we gathered in a circle around the chairs and the host took a chair out each time around, so that there was one chair fewer than people. We knew when we got down to the last three or four chairs that that was it. Well, the chairs have all been taken out but three!

Brother Richard Evans and I have been sitting here together for three days, observing to each other that there is strength in this audience—strong men and remarkable women.

It is intriguing to me to know that in a hundred and a quarter years six members have grown into a million and a quarter people. That is a wonderful achievement in the Lord's work.

I am doubly grateful to be here today because last October I missed this conference. Recently out of the hospital, I was convalescing at home. But that experience has brought me something that perhaps I could have had in no other way. I stand here today grateful for the blessings of our Father in heaven and his goodness. I bring you my witness to the power of the priesthood, because under the hands of these my good brethren, I have been blessed back to

health and strength. I know the power of healing is in this priesthood, and I give you my witness that it is.

This has been a wonderful conference. I have sat here much of the time with a lump in my throat. I am honored to be here. I rejoice in the power of the leadership of this First Presidency. They are among the strongest men ever to guide the destinies of this Church. I pay my tribute to my brethren. It is a sustaining force to have every one of them give us his blessing for this experience. These are strong men, as you know from the evidence of this conference. They are devoted men, and in their hands you can feel good about the future of this great Church.

I pray that the few minutes I occupy I may be in tune with the Spirit, the uplifting Spirit, that we have felt all the way through this conference.

I am always concerned about the carry-over effect of our teachings. The gospel, in the language of Paul, is the power of God unto salvation, and these conferences and all of our meetings and the very genius of the gospel itself are meant to help us the better to live.

Each week we go out to some stake or to some mission. Each Monday morning I come back lifted up and built up not only in my faith but also in the assurance of the goodness of the people among whom we labor. I bear you witness that the evidence we get week after week is that the gospel makes better men and women; it transforms their lives; and I want to hint from two of our conferences some of the things that shall never leave me the same again.

When I was introduced to the home at which I was to stay in Klamath [Oregon-California] Stake, I felt a little embarrassed because the hostess, the wife of a member of the stake presidency, was in a wheel chair, crippled from the effects of polio for twenty years. But the look in her face convinced me that I need have no misgivings. She wheels around in that wheel chair, thanks to the kindliness of a good husband, as if the house had been built just for her. She wheels out into the kitchen between the range and serving table where she prepares the food, makes a turn, and has it ready for distribution. She teaches a Sunday School class, is a leader in Relief Society, and if you ever shook hands with that little woman and caught the look in her face, you would know that, while an affliction can cripple the body, it never can handicap such a spirit.

A few weeks later I went down to Zion Park [Utah] Stake. I shall be grateful all the rest of my days for the inspiration of that visit. In one family there I think I saw as much affliction as I have ever seen in any other one family. But those good people have risen above it so wonderfully. The president of the stake down there served in the war, and it is almost a miracle that he came back alive. He wears a steel plate now, a cranial plate, with the index across the forehead that it is there. His wife, stricken arthritically, with feet she could hardly walk upon until they were all broken anew and made over, and her hands so gnarled and twisted that as you reach to shake her hand, you wish you could give her a blessing. Two fine boys born into the family and then the third child, a little girl, under the complications of Rh-negative, invalided through eight years. I want to tell you that when you walk into that home and catch the spirit of the father and the mother and you watch the boys rush over to help the little child who, when she falls, cannot get up, when you kneel in the home and you listen to the prayers of that family, with their gratitude to Almighty God for the kindness he has shown to them, you know that the gospel is the power of God unto salvation.

Well, in the light of those two experiences I should like to join with you

for just a little while this afternoon in consideration of one of the richest declarations ever made. I love the Book of Mormon and have done so ever since I was a youngster. For this afternoon I have chosen from the second book of Nephi the passage, that I want to develop just a little with you:

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

And now for my theme:

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2: 22-25.)

That same sentiment is echoed in one of the greatest documents ever given to mankind, the Beatitudes in the Sermon on the Mount. You remember that every paragraph in that great document begins with a blessing. "Blessed are the poor in spirit," and so on through all of them. In the concluding paragraph of that great document, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner . . ."—you remember it.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:11-12.)

I think sometimes we let the negative aspects, the disciplinary aspects, the prohibitive aspects crowd out the teaching of the joys of the gospel. I wish we might center our thinking a little while today in the joys of living the gospel, not as an obligation but as a privilege—one of the richest privileges in life.

Did we have time this afternoon I should like to expand on the meaning of joy. In ordinary language we talk as if joy, pleasure, gladness, and happiness were all synonymous. But in this

passage from the Book of Mormon joy has a far richer meaning. Pleasure, in my mind, is essentially a gratification of one of the senses. Happiness seems to center in a kind of contentment born of good fortune or of some fortuitous circumstance. But joy reveals a certain spiritual exaltation.

As someone has said: "Joy is more intense than happiness, deeper than gladness, to which it is akin, nobler and more enduring than pleasure." As I have been thinking about it, joy seems to me to be essentially spiritual and has an abiding quality with a hint of eternal bliss.

How may we aspire to this thing called the joy of living? We cannot buy it; it is not for sale in the market place, nor can you go out to cultivate it directly. At best it seems to be a sort of by-product. It is an end result achieved from worthy performance.

I come to you today with three suggestions that I think make for joy:

I. In the first place, we can find it in the *work of the world*. There has been a tendency, perhaps all too strong, recently, to coddle the children we love. In our own state legislature in an attempt to protect children, we could easily do them a great disservice. I notice this morning that our governor indicates that he would be willing to call the legislature back into session to correct the mistake because there is no great wisdom in putting a premium upon idleness, either for children or for men.

You remember what the Lord has said: "In the sweat of thy face shalt thou eat bread." (Gen. 3:19.) And there is this wonderful passage in John. When the Savior was criticized for something he did on the Sabbath, he answered his accusers by saying, "My Father worketh hitherto, and I work." (John 5:17.)

And then that memorable passage from Ecclesiastes:

"The sleep of a labouring man is sweet, whether he eat little or much: (I am glad I have not been rich—because this next line says) . . . but the abundance of the rich will not suffer him to sleep." (Ecclesiastes 5:12.)

All my life I have enjoyed the blessed privilege of living with people who love

to work. I rejoice in a helpmate who delights in keeping up our home. Born in a country town out in this valley, I still thrill as I think of the work of two men, Robert and Willard Pixton, who were pioneers in my town. They prided themselves that there was never a weed in the potato patch. They selected their grain, and when it rolled into the fall harvest, it was beautiful. Those men worked as if they loved to work, and when fall came, after they had plowed and planted and cultivated and irrigated and harvested—with the barns full of hay and the granaries rich in grain—and the cellars bulging with fruits and vegetables—I am just sure that Robert and Willard Pixton gathered the family together in a thanksgiving that was full of joy—joy for the blessings of heaven.

I have always been glad that I lived in a humble home—a home in which people loved to work. I can recall the thrill of the days when we brought in the new straw and put it under the rag carpet that had been woven from the rags which mother used to cut and wind into balls to be taken over to be made into a carpet. How we used to love to "tromp" the straw to get it down so that the carpet could be stretched over it; and then we would attach the stretcher and "stomp" some more and pull and push and then tack the carpet down. Those were great days. No man ever relaxed more luxuriously on a Persian rug.

I remember when the pig was killed in the fall, and the hams were put down in brine, and the sausage was made, not of the discarded parts but of the selected parts. I have always thought that eating was in the realm of pleasure—but I want to tell you that some meals get pretty close to joy.

For years I kept in touch with one of the finest writers in America, who wrote this little paragraph awhile back in a Chicago paper:

When a young man finds no joy in his daily work, goes to it in the morning with regret, has no feeling of thankfulness that he has work to do, and dislikes the hours in which he does it, there is something wrong. It is a cheering thing to have the habit of industry, the desire to do each day's work better than that of the day before, and to leave it conscious of having

done it well. There is a sad future for the young man who hates work, who dislikes his employer and gives as little of effort as he can get by with. He will suffer more from the shirking than his employer, because he is destroying his own chance for joy in his life.

Someone has said, "*Happy is the man who has work he loves to do,*" but somebody else has added the basic fundamental thought, "*Happy is the man who loves the work he has to do.*"

II. Well, we can find joy in a second place. It is in the *life of the home*, which has been spoken of here so beautifully throughout this conference, beginning with that inspirational message from our President.

I am mindful of the struggle we have to go through to get a home, and then the pride we feel as we come into it, and then the joy of children as they come to bless it. I still think that the birth of a baby surpasses the greatest miracle ever wrought. The joy in the coming of the children, their development, their questions, their affection, their frank disclosures, the privilege we have of living life over again, and then when we get to the stage of grandchildren, where we have all the joys and not quite the full responsibilities, when, after they have worn us or our nerves a little threadbare, we can suggest, that for the children's sake, maybe they ought to be in bed. These are great blessings and great sources of joy.

Let me give you a homely illustration of the difference between a joyous family and an agitated one. Some people make their lives center in "don'ts" and "mustn'ts" and "can'ts." I often think of the mother who used to say, "Go and see what Billy is doing and tell him to quit." That kind of parent gets into the car and proceeds to tell her children what they cannot do and orders them to be quiet. The wise parent, who has found the joy in the association of the children, says, "Let's see how many white horses we can see in the next hundred miles." Perhaps we shall have to change the white horses to red tractors. It is an interesting game to trace the alphabet on the billboards along the way—good fun to try to work out a complete alphabet. It is fun to find the best signboard along the way

or, if you want to, and lean a little to the intellectual side, you can get one of the children's best current books—not the cheap ones that Brother Dilworth [Young] talked about this morning—but one of those beautifully illustrated books now available, and you can sit in the back seat (if you have the right kind of driver) and fill in the time that otherwise might drag. That is joy in the making.

In the home, too, there is the joy of a few good friends—not too many—because you cannot cultivate them—but a few of the friends who will stand by you in all that comes in life. We have such friends—God be praised for them.

In the language of Shakespeare, "Those friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel."

III. I hurry into the third suggestion that I want to give you. We find joy in the work we do. We find joy in the privileges of the home with its children and its friends, but in the third place, and finally, *we find joy in the service of the Lord.*

I read the other night again from Habakkuk, a book which we do not turn to often enough:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

And then this ringing line:

Yet I will rejoice in the Lord, *I will joy in the God of my salvation.* (Hab. 3:17-18. Italics added.)

Yesterday, all day long, we had the privilege of sitting in an inspirational meeting with these good mission presidents. I could wish in some magical way their messages might be brought to all of you because it was a day of dedication and consecration. I bless them for the work they are doing.

In the spirit of that wonderful meeting of yesterday, I bid you to find the joy of life in service of the Lord whether it is a call to be a ward teacher, a call to be a Sunday School teacher, an MIA leader, a quorum officer, or a call to visit those who are a little disinclined or indifferent or bound down

Wednesday, April 6

Fourth Day

by some unfortunate habit. The promise of the Lord is so rich in its blessing:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me. (D. & C. 18:15-16.)

Your joy is akin to the joy of heaven, for as the Master declared:

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. (Luke 15:10.)

When you have felt the power of his Holy Spirit, when you have been inspired to meet your perplexing problems, when you have had the privilege of comforting the brokenhearted, when you have led an erring one into the sunlight of a new day, when you have achieved the goal of your dreams, when you have done these things, you enjoy this promise that was given to the laborers in the vineyard years ago:

And whoso receiveth you, there will I be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and

mine angels round about you, to bear you up. (D. & C. 84:88. Italics added.)

Add to that promise the glorious one already quoted in this conference by President Richards:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (*Ibid.*, 121:45-46.)

I give you my witness, my good brethren and sisters, that in the service of the Lord comes the supreme joy of life. And when you have coupled it with the nobility of work and the satisfaction of having friends and children about you, God can bless you, and he will. May he do so abundantly, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve has just concluded speaking. Elder Richard L. Evans of the Council of the Twelve will now speak to us.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

I CHERISH the privilege of sitting by Brother Adam S. Bennion, but not that of following him as a speaker. He makes this task doubly difficult.

What I should least like to do today would be to detract in any way from the glorious quality and content and spirit of the messages which we have heard here these past four or five days—beginning with President McKay's message of Sunday morning on peace in the world and the influence of the home; going back before that to President Richards' remarks in the priesthood meeting on Saturday evening, as concerning the counsel that we should not overextend ourselves in debt (which re-

minded me of the counsel given to Joseph Smith not to run faster nor labor more than we have strength and means); then the glorious talks—two of them—by President J. Reuben Clark on fundamentals, including the counsel to keep *all* of the commandments; and President Smith's remarks at the missionary meeting, reminding us of our inescapable obligations to bear witness to the world.

And so we have been edified and encouraged and strengthened by the messages of all the brethren, on the home, on the teaching of children, on the example we must set before them, on the divinity of our Savior, Jesus the

Christ, on the glorious reality and divine calling of Joseph the Prophet, of the reality of the appearance to him of the Father and the Son. Right down to the present, to the immediately previous talk, it has been a glorious, inspiring, and solid and satisfying general conference.

I think at this point we could well ask the question, or questions: What is the ultimate meaning and purpose of these conferences; what is the real meaning of this miscellany of messages (or seeming miscellany to those who are not quite aware of the wholeness of the gospel)? Why do all this? Why come together? Why so exert ourselves and so concern ourselves? Why not just relax and be comfortable and complacent? Why is it all important? I suppose we are busier, per capita, than any other people that I know of, and if there were not some great far-reaching, basic importance to all this effort we go to, and all this gathering we do, all this activity, and all this instructing and edifying of one another, it would save us a lot of time and trouble if we knew that it were not important.

These things would not be so important except for the reality of everlasting life, but the most meaningful things in life are everlasting, and what we do is important because we are everlasting—

For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. (Matt. 16:25.)

Now Brother Bennion has already pursued a theme that I might have pursued; and some comments that I might have made on happiness he has transcended with his on joy. But the meaning of all this that we do, and the reason for all of it, is because men are immortal; because the object of life is happiness, peace, eternal life, and everlasting progress; and these are sufficient indeed to justify all we do, and much more.

I should like to read into the record, in witness of the truth of this statement, a sentence from Joseph Smith concerning the aim and object of life:

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and

this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. (*Teachings of the Prophet Joseph Smith*, pp. 255-256.)

Brother Bennion has ably brought before us some of the things that have in them the makings of joy and of happiness. There is a long list of other things. We could extend ourselves into the recital of them for a long time to come; among them: obedience; freedom, freedom to think, a kind of freedom in which we keep ourselves from the enslavement of habits that are detrimental to happiness; an open mind to truth; love; a sense of belonging; a conviction of purpose, purpose in time and in eternity; cleanliness; the peace that comes with a quiet conscience; patience; repentance—these are all indispensable elements of happiness.

Another I have not named is family unity. Not many days ago my lovely wife, the mother of our four sons, and I, with our sons, were all together—the six of us—in a car going to the same place with a common purpose and a common destination in mind; and sharply the thought came to me, how much less it would mean if we were not together, and if we were divided in our objectives; if their mother were trying to tell them to go one place or to believe one thing, and I were trying to tell them to go another place or to believe another thing; if she were setting before them a certain set of ideals or objectives, and I were setting before them a different set of ideals and objectives. This would not be fair to a home. It would not be fair to children. It would not be fair to the future.

One of the greatest elements of joy and peace and effectiveness in life is the unity of parents in a home; and with my young friends who are contemplating entering into this most important of all relationships, that of marriage, I would plead this day to think of this: No marriage has a right to be made, which, at its making, has less than the prospect of lasting everlastingly. No marriage at its making, has the right to impose the penalty upon a home of pulling children two ways at once. It is not fair to the children. It is not fair to the community. It is not fair to the future. It is difficult enough

to teach children when both parents are pulling in the same direction, but when the two people that children have the most right to look to for guidance are each telling them something basically different, and are each persuading them on a different course in a different way, it has in it the seeds of trouble and discontent and frustration and unhappiness and ineffectiveness in life.

I would leave this with you as one of the greatest elements, one of the indispensable elements of happiness: unity in the home.

We could mention many more. There is humility, always an indispensable. I like to recall a sentence from Owen Meredith which rings in my heart: "O be sure that no man learn anything at all unless he first learn humility."

Of course, there is faith, the first of the first principles of the gospel. What a glorious thing faith is! Faith! All of us would like to know a lot of answers we do not know. All of us shall some day. But it was meant that men should live in part by faith. It is a glorious thing to have it, to meet the unanswered questions, to meet the fears of life, to carry us over all difficulties—the glorious principle of faith, the first of the first principles of the gospel.

From the fourth section of the Doctrine and Covenants I would recall these elements of joy and happiness, of peace, and of purpose in life:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. (D. & C. 4:6-7.)

I haven't the language to express to you the love I feel for these, my brethren, for their fatherly and brotherly affection, confidence, and encouragement. I haven't the words to express to you the gratitude I feel for my fellowship with you and my membership in this Church, in this choice and cherished fellowship; and I am grateful for the love and affection I feel in my heart for all men, all of my Father's children, and for the things we have in common.

I think I know something of the weight of responsibility that comes with influencing the lives of others. I believe I sense something of the responsi-

bility of bearing witness; and yet to you who are here, and to all who may listen within and outside membership in this Church, I would leave with you the witness of my soul as to the divinity of the Lord Jesus Christ; as to the Fatherhood of God, who made us in his image; as to the divine reality of the mission and message of Joseph Smith, and the appearance of the Father and the Son unto him, not just in a manner of speaking, but in very fact; as to the inspired and authorized leadership of this Church in this day; the prophetic calling of President McKay; as to the glorious destiny of all men, if they will follow the promises, the purposes, the commandments, and go all the way in keeping them—not just part way.

God lives. His purposes are eternal. Truth will triumph. Injustice will be righted. Men are immortal. There are happiness, peace, everlasting life, eternal progress for all of us on the terms on which our Father offers them to us.

To my beloved young friends of this glorious young generation that we have in the Church today: May I plead with you to be patient, to search the scriptures, to keep your lives balanced, and to reserve judgment, to keep faith, to keep clean, to go forth and rise to the high destiny that is yours, and to live your lives and make your homes with unity of purpose with your companions so that you may realize that joy and effectiveness and peace and undivided purpose in life which will lead to limitless possibilities here and hereafter.

God bless you and give you every needed thing in life, I pray in Jesus' name. Amen.

President David O. McKay:

He to whom you have just listened is Elder Richard L. Evans of the Council of the Twelve. The Congregation will now sing, "The Spirit of God Like a Fire is Burning," conducted by Elder J. Spencer Cornwall. After the singing, Elder Bruce R. McConkie will speak to us.

The congregation and the Singing Mothers joined in singing the hymn, "The Spirit of God Like a Fire is Burning."

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

IF WE ARE to inherit eternal life in the kingdom of our Father, we must overcome the world. The world is a state of wickedness, evil, and carnality, a corrupt state in which men dwell and in which wickedness holds sway. To overcome the world, we must triumph over these things.

All men who live in this world, in this state of carnality, and who have not overcome the world, are themselves carnal and sensual and devilish by nature. That is the kind of inheritance that we have received as part of this mortality, and our object and end is to overcome the world and develop the kind of bodies, and the attributes and perfections, that will enable us to dwell with holy, pure, and exalted beings in the eternal world.

These truths have been revealed to us in many revelations; for instance, John wrote these words:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (1 John 2:15-17.)

And the great Nephite prophet, Alma, in discoursing upon the probationary nature of our mortal existence said that all men are "carnal, sensual, and devilish, by nature." (Alma 42:10.)

From James we have these words:

... know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James 4:4.)

Then finally, we have these expressions, as spoken by the angel who appeared to that righteous King Benjamin on this continent:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint

through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

As we understand the plan of salvation, we came into this sphere of existence for two purposes. First: We came to gain this natural body, this tangible body, this body which here in this life is a temporary house for the eternal spirit, but which body we will receive back again in immortality through the atoning sacrifice of Christ. Second: We came here to see if we would have the spiritual integrity, the devotion to righteousness, to overcome the world, to put off the natural man, to bridle our passions, to curb and control the appetites that are natural in this type of existence.

We have been put in this environment advisedly. We were on probation of a sort when we lived in the presence of God, our Heavenly Father. But in that sphere we walked by sight; in that sphere we had spirit bodies. We have been sent down here to walk by faith, and we have been given natural bodies, which are subject to the ills and vicissitudes, the temptations and lusts of the flesh. And now, if by obedience to the laws and ordinances of the gospel, by keeping the standards of personal righteousness that are found in the gospel, if by doing this, we can overcome the world, we will be taking the bodies which we possess and transforming them into the kind of bodies that can dwell with exalted beings.

The Prophet said that if we would go where God is, we must be like him; that is, we must develop the characteristics and the attributes and the perfections which God has. The struggle which we face is whether we will overcome the world or whether we will be overcome by the world. All men forsake the world when they come into the Church; they then overcome the world if they continue in righteousness and in diligence in keeping the commandments of God.

No one has overcome the world, the world of carnality and corruption, until he has given his heart to Christ, until he uses all his talents, abilities, and strength in keeping the commandments of God, and in causing this great work to roll forth.

The Lord has given us the agency, the talent, and the ability to achieve in this field. He sent his Son into the world to be the great Exemplar, to be a Pattern, to mark the way whereby we, like him, might attain glory and eternal reward.

It was Christ who said: "I have over-

come the world," (John 16:33) and it was also Christ who promised,

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Revelation 3:21.)

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has just concluded speaking. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder LeGrand Richards.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

IN THE early part of the year 1842, John Wentworth, editor of the *Chicago Democrat*, went to Nauvoo and obtained an interview with the Prophet Joseph Smith. He requested, among other things, that the Prophet write out a statement of the things in which the Church believed, and the Prophet wrote the Thirteen Articles of Faith. Later these were accepted by the vote of the people and became a part of the doctrine of the Church. They are now included in the Pearl of Great Price and form a part of that great volume of latter-day scripture.

This afternoon, and on this anniversary of the birth of the Savior of the world, I would like to offer for your consideration the first four words of the Prophet's statement, from the point of view of its being the greatest success formula in the world. Victor Hugo said, "There is nothing in the world as powerful as an idea whose time has come," and if we can learn anything from the signs of the times, we know that the time has fully come when great faith in God should take a firmer hold upon our minds.

It has been a hundred thirty-five years since God the Father and his Son, Jesus Christ, reappeared upon the earth to re-establish among men a belief in the God of Genesis and to usher in the greatest and final dispensation. And

so as the very foundation of our faith, the Prophet said, "We believe in God."

If the meaning of this phrase were limited to the idea that we believe that God exists, it would still be one of the great statements of the world. That is, there is great strength in the knowledge that we were not created by, nor are we at the mercy of, the forces of a blind and capricious chance. But when we say "we believe in God," we mean much more than merely that God exists. We mean that we understand something about the kind of being he is, that he is literally the Father of our spirits, and, according to the great law of the universe, the offspring may sometime become like the parent.

But the most thrilling and motivating part of this idea is what the words themselves indicate, that "we believe in God." We trust him. We believe that he knows his business, that regardless of chance or the errors of men, his purposes will prevail. We believe that our interests are his interests, that he meant what he said in that wonderful declaration that "This is my work and my glory to bring to pass the immortality and eternal life of man." We believe that God does not desire that his children be dull, or unattractive, or unhappy, or unsuccessful.

There are many things that we do not understand. We don't understand our

own birth or life or growth or death. We don't understand light or darkness. No one in mortality has ever seen his own spirit. We didn't discover the circulation of our own blood until just a little over three hundred years ago. It must be obvious, therefore, why a wise Heavenly Father would give us detailed instructions, setting forth objectives and the best methods for attaining them. It must be equally obvious that there are tremendous advantages in a complete acceptance of, and an unwavering faith in, the gospel; for as an earthly father is powerless to confer the maximum benefit upon a son who has no confidence in the motives or abilities of the father, so God is powerless to confer the greatest blessings upon men who do not believe in him. A great power attaches to a definite objective held by a strong faith. Jesus said, "If thou canst believe, all things are possible to him that believe." (Mark 9:23.)

Sometime ago I read about the great woman swimming champion, Florence Chadwick. In 1950 she swam the English Channel, and then on July 4, 1952, she attempted to swim the twenty-one miles of water lying between Catalina Island and the southern California coast. The temperature of the water was forty-eight degrees, and a heavy fog lay over the sea. When she was only half mile or so from her objective, she became discouraged and decided to quit. Her father who was in the boat nearby tried to encourage her by pointing through the fog and telling her that land and success were near at hand. But she was discouraged, and a discouraged person is always a weak person.

The next day Miss Chadwick was interviewed by some newspapermen. They knew that she had swum greater distances on previous occasions, and they wanted to know the reason for her present failure. In answering their questions, Miss Chadwick said, no, it wasn't the cold water and it wasn't the distance. She said, "I was licked by the fog."

And then she recalled that on the occasion when she swam the English Channel, she had had a similar experience. When only a short way from shore she had given up, and this time

also, her father had pointed ahead, and she had raised herself out of the water just long enough to get the picture of her objective firmly fixed in her mind. This gave her a great new surge of strength, and she never stopped again until she felt under her feet the firm earth of victory.

I thought of this recently when a stranger called me on the telephone and asked if he and his wife might come and discuss with me a great tragedy that had recently occurred in their family. He explained that a speeding automobile had taken the life of their only daughter, and they asked me to try and help them understand something about the purpose of life and the meaning of death and what their relationship ought to be with each other, and where God fit into the picture, and whether or not there was any use for them to try to live on.

This great tragedy weighed upon them so oppressively that they almost seemed to be suffocating, and for three and a half hours I tried as hard as I could to help them with their problem. But there wasn't much of a foundation on which to build, and I discovered that it can be a devastating thing all of a sudden to need great faith in God and not be able to find it. It wasn't that they were rebellious or that they disbelieved in God. Their skepticism went deeper; they hadn't given him a thought one way or the other. It wasn't that they disbelieved in immortality; up to this point, they hadn't cared. Then death had stepped across their threshold and taken the best-loved personality there. And then all of a sudden, they needed great faith in God and were not able to find it.

You can't merely snap your fingers and get great faith in God, any more than you can snap your fingers and get great musical ability. Faith takes hold of us only when we take hold of it. The great psychologist, William James, said, "That which holds our attention determines our action," and one of the unfortunate things in life is that we sometimes focus our attention on the wrong things.

I have been disturbed a little, as I have gone around and become more conscious of the great variety of tempta-

tions that we wrestle with and succumb to. When we enumerate all of the temptations, we find that we often fall before some very small ones, merely because we have continued to entertain them. We talk until we are weary about the "temptations down," not so much about the "temptations up."

The dictionary says that to tempt is "to arouse a desire for," and so I assume that I am correct in thinking that temptation can go in either direction, although it is the easiest thing in the world to allow our minds to become loaded with the temptations downward—the temptations of lethargy, the temptations of sloth, the temptations of ignorance, the temptations of sin.

But every thought tends to reproduce itself in an act. Rags, tatters, and dirt are always in the mind before they appear on the body. One of the greatest handicaps to spiritual growth, or any other kind of growth, is to have a negative mind, and I suppose that one of the functions of a great faith is to lift our thoughts upward, to houseclean our minds, to sweep out our "temptations down," and fill our minds with the "temptations up."

And so I would like to offer you the thought of some of the thrilling temptations upward—the temptations of culture, the temptations of service, the temptations of great industry, the temptations to focus our minds on great spirituality, the temptation to believe in God.

I am certain that the greatest waste there is in the world is not the devastation that goes with war; nor is it the cost that accompanies crime; nor is it both of these put together. The greatest waste in the world is that human beings, you and I, live so far below the level of our possibilities.

Henry Ward Beecher was once asked whether or not he believed that Christianity had failed, and he said that so far as he knew, it had never been tried. Compared with what we might be, we are only half awake. We have great concern that our lives may someday come to an end, but the real tragedy is that so many lives never really have a beginning. The fires in our souls need rekindling. In speaking of education,

Francis Bacon said, "If you want a tree to produce, don't worry so much about the boughs; fertilize the roots." Then suppose we give in to that temptation to stimulate those great God-given powers within ourselves which can lift us toward heaven.

The brute creation goes down on all fours, which tends to throw its gaze upon the ground. But man stands upright in the image of his Maker that his vision may reach to the stars.

The mission of Jesus was up. Even in Gethsemane with the awful weight of our sins upon his soul, his face looked up to God. But whatever may be the attitude of the body, the spirit should be on its toes. When Jesus was teaching us to pray, he inserted that wonderful phrase which says, "Thy will be done." But even when we repeat these inspiring words, intended to lift us up, we usually surround it with a spirit of martyred resignation. When we say, "Thy will, not mine, be done" (see Luke 22:42), we may be hoping for the best but we are usually expecting the worst.

We fill our hearts with too many doubts and fears and negative thoughts. But try to imagine what the great Creator would have us do if we did his will. Can you conceive of any limits he would place upon our progress? What would God have us "arouse a desire for"? Certainly not for weakness, or failure, or sin! Certainly he does not want us to fill our minds with the temptations down. He is not pleased when we become the problem children of God. His will is for us to become beautiful and glorious like him.

But the great truths of life become known only to those who are prepared to accept them. So I would like to present for your consideration the thrilling temptations of the gospel, the temptations to live worthily of the celestial kingdom, to attain a celestial body, a celestial mind, a celestial personality, to live with a celestial family and celestial friends on a celestial earth. The gospel offers us the temptation to accept the challenge of Jesus when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

"Thy will be done," means to become

like God. Now try to imagine what the mind of the Creator is like. If you should lose all of your material possessions, you might have reason to be greatly depressed. But how poor you would be if you lost your faith in God!

My brothers and sisters, we have lived successfully through the long ages of a pre-existence. Now we live in mortality which is very short. And we are very near the end of the race. How unfortunate are they who relax their efforts when on the very verge of success, like the great Roman general, Cato, who committed suicide on the very eve of his triumph. If you sometimes feel that the water is a little cold

and the way is a little foggy, then is the time to look up and have faith, for there is land ahead.

"All things are possible to him that believeth," and so in our daily devotions we hold ever closer the very foundation of our faith, God's formula for success, "We believe in God."

May God bless our faith, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder LeGrand Richards of the Council of the Twelve.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I AM SURE as we come to the closing moments of this great conference our hearts are full of gratitude to the Lord for the blessings it has brought to each of us individually, and to the Church. We have had some wonderful counsel and advice and instruction given to us. The music has been delightful. The prayers from these mission presidents have thrilled us, and, altogether, I am sure that we feel in our hearts a re-dedication of our lives and our talents and all that we have to the building of the kingdom of God in the earth.

I recall fifty years ago when with the missionaries and President Grant who was then the president of the European Mission, I attended a conference in Holland that lasted all day. There were many tears shed during that day. At the close of the conference President Grant said: "Today we have feasted on the fat things of the Spirit of the Lord. Now, brethren, go out and give it away. The more you give away the more you will have left." That should be the feeling in the heart of every member who has been privileged to attend this conference. We ought to carry its spirit wherever we go—in our workshops, in our businesses, on our farms, and in all our activities in the Church, and in whatsoever we are called to do, we should carry this wonderful spirit with us into the world.

I am grateful for the presence here of these mission presidents and the great work that they are accomplishing. They are noble men. They have great responsibility. They have entrusted to them your boys and girls, the youth of Zion, who have gone forth as missionaries, and when new converts come into the Church, they have the responsibility to see that they are all put to work, that they use the gifts and the talents with which the Lord has endowed them for the building up of his kingdom, and for the honor and glory of his name, and for the blessing of his children, that there shall be no wasted manpower, just as the bishops in these wards share that great responsibility also.

While Brother Bennion and Brother Evans were speaking about joy and happiness, my thoughts went to the experiences I have enjoyed during the past year. It has been my privilege, besides mingling with the Saints in the stakes of Zion, to go to four of the missions of the Church. I toured two of them. Over in Hawaii, with President Nelson, we held a testimony meeting that lasted from seven o'clock in the morning until five o'clock at night, and we had only a fifteen minute recess. We were all there fasting, and eighty-eight of us bore our testimonies, and the Spirit of the Lord was manifested in rich measure.

Then I toured two missions and in-

interviewed eighty-five missionaries individually in one and sixty-five in the other. I was in another mission where one young man said, "Bishop, why do the brethren not send someone around to teach our parents the gospel the way we are teaching it to these people here in the mission field?" I came to feel that if you wanted to find the happiest people in this world, and those who really have had their hearts touched with divine joy, you should go into the mission field. You find these young men and young women who are giving all their time to the work of the Lord, and one by one they will testify that it is the happiest time of their entire lives. I have met for hours with the missionaries in the mission field, and they would say: "When we were home, we heard the returned missionaries say that their mission was the happiest time of their lives, and we did not believe a word of it, and now we know what they were talking about." One young man said, "There isn't a corporation or a company in this world that could pay me a large enough salary to get me to leave my mission." Another young man said: "I would not take a check for a million dollars for the experience of my mission," and as I listened to such statements, I thought of the words of Alma when he said that he would that he had the voice of an angel that he might cry repentance to all the world. Surely the Lord is the best paymaster in all the world. He knows how to make his children happy when they are doing his great work.

I have said, and I repeat here, that as long as the Lord will put such faith and feelings and satisfaction and joy in the hearts of his missionaries, you just cannot stop this work from rolling on in the earth, and I thank the Lord for the great work that is being done in the missionary fields of the Church, not only in the foreign fields, but also here in the stakes of Zion.

Last year, according to reports, 18,573 people decided to cast their lot with this great Church, leaving the teachings they had been taught, because of the efforts of the missionaries in bringing to them the gospel of the Lord, Jesus Christ, and I thank the Lord for each one of them and pray that they them-

selves may become working units and witnesses of the great truths the Lord has established in the earth.

We have a great responsibility, those of us who are privileged to be here in Zion. You remember the words of the Prophet Jeremiah of old when he said,

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart. (Jer. 3:14-15.)

Now, when we are gathered to Zion, either here or in her stakes or missions, we have a great responsibility. I think of the words of the psalmist, who saw our day. Quoting from the fiftieth Psalm:

The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined. (Psalm 50:1-2.)

Now, I ask you, how has the Lord "shined" out of Zion the perfection of beauty? He has gathered them one of a city and two of a family and taught them with pastors after his own heart, and then he sends them out again, calling to the earth from the rising of the sun unto the going down thereof, and God cannot call to the earth crying repentance to bring his children to a knowledge of the truth without instruments to do the calling. That is where our great responsibility lies, and as I have indicated, over 18,000 during the past year have heeded that call and have gone down into the waters of baptism, being born again, taking upon them the name of Christ, and as Paul said,

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Gal. 3:28.)

That, we feel as we travel in the missions, as President McKay has just done, down in the islands of the South Pacific, and down in Central America where I have just been, I interviewed some of the missionaries who are converts to the Church who have never been here in our midst, and when they tell us that

they had nothing to live for until the gospel found them, and now they really have something to live for, and bear witness that the time that they have been in the Church is the happiest time of all their lives, it makes you feel grateful to God that the Church has grown to such proportions that it can begin to reach out into all these foreign fields and carry to them the message of eternal truth as the Lord has revealed it.

I told those good people down in that land that if I had come to them from the States with enough money to give each of them a million dollars, it would not be worth one hundredth part as much to them as the message that I had to bring to them. That represents the importance of our message. It is what Jesus called the "pearl of great price."

He said that when a merchant man seeking goodly pearls found the "pearl of great price," he went and sold all that he had and bought it. (Matt. 13:45-46.) And when one has acquired it, it is a thing that brings joy and peace and happiness and satisfaction into one's soul, the like of which he cannot find in any other way in the world.

I have great faith in the words of the prophets. I believe, as Isaiah said, that known unto God are all of his works from the beginning, and he has permitted his prophets to speak of those things, and when you stop to analyze what prophecy really is, no mortal man of himself could catch as it were the intelligence of God and know the future events of the world and portray them to the world except by the power of the Holy Ghost.

That is what Peter meant when he said,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

When you put the prophecies together and see what the Lord permitted

his prophets to see, you realize that we are living in the Dispensation of the Fulness of Times that all of the prophets have looked forward to, the greatest gospel dispensation the world has ever known. In the words of the Lord through the Prophet Joseph Smith, we live in "the light of the noon day sun," and you know that is the brightest period of the entire day. We live in the day when the brightest spiritual light is available to all men, and if the world knew what we have, I testify to you that there is not an honest man, or an honest woman, in all this world who really loves the Lord, and who would be willing to sacrifice friends and loved ones in order to be identified with his Church, who would not accept the gospel message as it is brought to them by the elders of this Church, because it is in very deed God's eternal truth.

Therefore, I said to the people in Central America, that if I could bring them a million dollars it would not be worth as much to them as the message we have to bear.

Some years ago, one of our great commentators is reported to have made this statement. He said he was asked what message could be broadcast to the world that would be considered of greater value than any other message that could go out over the air. He said after giving the thought consideration, he came to the conclusion that the greatest message that could be broadcast to this world would be to say that a man who had lived upon the earth and died, had returned again with a message from God. If that be true, we have the greatest message that can possibly be broadcast to the world. We not only testify that a man who lived upon the earth and died has returned with a message from God, but also that God, the Eternal Father, introduced his own Son in his resurrected body of flesh and bone, to the boy Prophet, Joseph Smith, which event we will celebrate next Sunday, it being Easter, and from him, this boy Prophet, Joseph Smith, learned that he should join none of the churches.

Now, that is a hard thing to say to most people because they think all the churches are good. And there is good in them, just as there is in the Kiwanis Club and the Rotary Club, and the

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Exchange Club, and other civic organizations, but there are no people, no organization, nor individual, who can take upon himself or themselves the power of the Holy Priesthood, the power to bind on earth and it shall be bound in heaven. That power has to come from God, the Eternal Father.

When we see the perfectness of nature and how marvelous the Lord's works are, it is hard to believe that he could be the author of all the confusion there is in the world today in spiritual matters. Some of our greatest leaders have borne their testimonies of the need of Christianity coming again as it was formerly. I would like to read a few words from Dr. Harry Emerson Fosdick, who you know is one of our great spiritual leaders in the United States. He said:

A religious reformation is afoot, and at heart it is the endeavor to recover for our modern life the religion of Jesus as against the vast, intricate, largely inadequate and often positively false religions about Jesus. Christianity today has largely left the religion which he preached, taught, and lived, and has substituted another kind of religion altogether. If Jesus could come back to earth now, hear the mythologies built up around him, see the creedalism, denominationalism, sacramentalism, carried on in his name, he would certainly say, "If this is Christianity, I am not a Christian."

This is not a statement from the Mormons but in substance is the same statement the Redeemer of the world made to this boy Prophet, Joseph Smith, when the Father introduced him and the Savior inquired of Joseph what he wanted to know. He told him he should join none of the churches. President McKay has referred here today to that great promise that a marvelous work and a wonder was about to come forth. That was also the statement made nearly three thousand years ago recorded by Isaiah, when he said:

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and

the understanding of their prudent men shall be hid. (Isaiah 29:13-14.)

I wonder, in the minds of the world, when they read such promises as this, how they can sit idly by and not believe that some day the God of heaven would fulfil this promise, because as Peter said, we have a more sure word of prophecy, and here the Lord declared that he would bring forth a marvelous work and a wonder. Why should not the world open their hearts and be willing to investigate when we bring to them the announcement that the God of heaven has revealed himself, and with him, his only Begotten Son? Such a knowledge as this certainly is worth more than all the wealth of the world and is the greatest message that could possibly be broadcast to the world.

Take the other prophecies of the scripture. I think of the words of Jesus as he walked along the way and met the two disciples on their way to Emmaus, following his crucifixion, and as he listened to them you will recall he said,

O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and enter into his glory? (Luke 24:25-26.)

Then he began to explain the scriptures to them and opened their understanding that they might understand the scriptures.

So today, if the Savior were here among us, he would say to this world in which we live,

Have I not permitted the prophets to speak unto you? Have I not given them the signs of the times in the latter days by which you should know that there was to be a new truth revealed to the earth in the day when men should teach for doctrine the commandments of men? Why should you not be praying unto the God of Israel that this great message that is promised by the prophets should come, just as Israel should have been praying for the coming of the great Redeemer of the world when he came in the Meridian of Time?

Today we are, as the prophets of old have indicated, speaking of the world generally, as they who have eyes that see not, and ears that hear not, and hearts that do not understand and com-

prehend the marvelous things that the Lord has done.

We have testimony here today of the fact that the Father and the Son are real personages with bodies. You remember, some of you, who read the book written by Senator Beveridge, in which he devoted a chapter to the young man and the pulpit. He told of his experience interviewing ministers and others during his vacation time, and how people wanted to believe. They wanted to believe that there is a God who is a real Personage, and then he said that one great railroad magnate said that he would give all the wealth of the United States to know that after he died he would live again with a conscious identity, knowing who he was and who other people were.

To every Latter-day Saint, through the restoration of the gospel, that becomes an obvious common truth in our Church, and yet here was a man who would have given all the wealth of the United States in order to know that one great truth that we have to teach.

I want to say a few words about the coming of Moroni, who brought the plates from which the Book of Mormon was translated. You just cannot believe the words of the prophets, you cannot believe the Holy Bible, without knowing that there is a companion volume of scripture to go with it. What is it worth? To some of us it has been a great inspiration in our lives.

I heard a young serviceman, who returned from the service, talking in a youth meeting not long ago. He held up the Book of Mormon and said: "This book kept me clean and brought me home clean to my loved ones. I read from it every day that I was in the service."

Some years ago a story was told about an elderly brother who was sent on a mission. He wrote letters back to President Joseph F. Smith, calling his attention to this statement and that statement in the Book of Mormon, so wonderful he thought the Presidency of the Church had never read them just because he had not read them.

I wonder how many copies of the Book of Mormon there are in our libraries that never get read?

A short time ago an article appeared

in the newspaper which stated that William A. Kennedy was here from Lima, Peru, to gather money to establish a research university down in Lima, Peru, to study the early inhabitants of the Americas, particularly dealing with the Mayan and Incan civilizations. This article said that with the pledges he had, when matched by the small American countries, as they had promised, it would give them over thirty million dollars, with an assurance that within five years the amount would be increased to between sixty and seventy million dollars, and that President Hoover had agreed to serve on that board.

I have never heard what became of it, but this was the thought I had. They were willing to contribute sixty to seventy million dollars to learn something about the early inhabitants of that land, and when they have spent it all, they would not know one thousandth part as much as they could learn by reading the Book of Mormon that they could get for fifty cents, and if they did not have the fifty cents, we would give them a copy for nothing.

The Book of Mormon not only tells us the history of the people, and what they did, but it also gives unto us the words of their prophets, and not only that, it also tells us that this is a land choice above all other lands. Upon this land shall be built the New Jerusalem of the Lord our God, and they will not likely find that recorded in any relics they find down in those mounds in South and Central America, many of which I have recently seen.

I was thrilled by Brother Hunter's testimony of these records that parallel the records of the Book of Mormon. I have never seen this in print, but I heard President Callis make this statement: that after the Book of Mormon came forth the Prophet Joseph was terribly worried about what the world would say, and he said, "O Lord, what will the world say?" And the answer came back, "Fear not, I will cause the earth to testify of the truth of these things," and from that day until now, and only the Lord knows what is yet ahead, external evidences have been brought forth of the divinity of that book.

But more than all this is the promise contained in the last chapter by Moroni, that if one will read it with a prayerful heart the Lord will manifest the truth of it unto him by the power of the Holy Ghost.

When I was a boy, I led our Sunday School in reciting the testimony of the three witnesses, and their words have rung through my heart from that day until this, when those men testified that an angel of God came down from heaven and brought and laid before their eyes the plates from which the Book of Mormon was translated and testified that it was translated by the gift and by the power of God.

I give you that witness today. I wish there were time to discuss other marvelous things the Lord has given us in the restoration of the gospel. Then you would know why it is the greatest message that could be broadcast to the world and why it is worth more than all the wealth of this world.

I bear you solemn witness that I know this work is of God. I know the greatest joy that can fill the human soul and breast is the testimony of the Spirit of God, and I tell you, brothers and sisters, we ought to go out and share it

with our neighbors and our friends, and may God bless every effort that is being put forth by the membership of this Church in that direction I pray, and leave you my love and blessing, in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve, has just concluded speaking.

There are two other members of the General Authorities from whom we should like to hear, but we told them in the Thursday meeting preceding the opening of this Conference that we would excuse them, that they might conserve their physical strength which they lost, one several years ago, and one a few months ago, in over exertion in the performance of their duties: Elder Thomas E. McKay, and Bishop Joseph L. Wirthlin.

I extend to you their appreciation and gratitude for your faith and prayers and their love for the Church, for the membership, their testimony of the truth of the divinity of this work. God bless them both.

PRESIDENT DAVID O. McKay

NOW, IN CONCLUSION of this inspirational Conference, we wish to express once again our gratitude to all who have contributed to its success including those who have furnished these lovely flowers not only for the beauty of the flowers themselves, but especially for the spirit that prompted the giving. The calla lilies come from Berkeley Stake and the daffodils, from the Tacoma Stake through the courtesy of the Puyallup Daffodil Festival Committee of Tacoma.

We express appreciation to City officials for their efficient care in directing traffic during the Conference; to the reporters; to radio and television stations, for the service in our own City and State and other States named throughout the sessions—this service has been the means of permitting tens of thousands to hear the proceedings of the Conference:—to the daily papers, here in the City and in

the State, we express appreciation for their cooperation and their efforts accurately to report the proceedings of this great Conference.

Once again, we express appreciation and gratitude for those groups who have furnished such inspiring music—the Men's Chorus of the Tabernacle Choir last Saturday night; the Tabernacle Choir, faithful members, capable, inspiring; the Brigham Young University Combined Choruses. You who heard them will join me in expressing appreciation of their presence, as well as for their inspiring singing; and finally, and how glorious it is to have our Conference concluded with their singing—we express appreciation to our singing Mothers. You notice the Choir seats are filled, and also the two rows extending on each side of the gallery.

I should like to acknowledge with gratitude the presence of the Spirit of

the Lord. After all, that is what makes a Conference inspiring. I felt its uplifting influence last Saturday morning. It was about one hour after this unprecedented snowstorm swept over the valley. As Sister McKay and I approached the Tabernacle to fill our appointment with the Primary Association officers, we felt that there would probably be many vacant seats. It was snowing, in fact it was almost a blizzard as we entered the Tabernacle. I shall never forget the inspiration that I felt as I looked over an audience that completely filled this historic building.

That morning, two great impressions came to my mind. One, that this demonstration of the Primary Association is but illustrative of other groups in the Church, equally active, equally responsible. There came to my mind the saying in Ephesians: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . ." and so forth. (Eph. 4:11.) Seven organizations, including two of the Aaronic Priesthood, with 273,142 officers and teachers—teachers, guides, inspirers, of the membership of the Church, engaged in perfecting the Saints, working in the ministry, edifying the body of Christ.

When I listened to the Primary workers and heard them report several stakes that have 100% enrollment, and the officers and teachers guiding them and teaching them, I was reminded of an article, a story I read twenty years ago in one of our national magazines. It is a story of a little boy who had wandered from his home into the "Bad Lands" of North Dakota.

On Tuesday, July 18, 1933, at about 3 o'clock in the afternoon, a little three-year-old lad was lost in the "Bad Lands" of North Dakota. He was bareheaded, barefooted and wore only a pair of coveralls. The "Bad Lands" are noted for their pitfalls, canyons, rattlesnake holes and as a rendezvous for wild animals.

Upon discovering that the little boy was missing, his parents began an immediate search. Later in the evening neighbors and friends were notified, an all-night search was made. Early Wednesday morning a neighbor rode sixteen miles to Walford City to give the alarm that a child was lost. Farmers, house-

wives, shepherds, cowboys, business and professional men, storekeepers, Boy and Girl Scouts, law officers without delay gathered on the town square at Schafer to hear Sheriff Thompson's instructions as follows:

"We are all going out to the 'Bad Lands' to find and bring back the little Cornell boy. The best way I know to do this is for all of us to form into one single line and march out there. Each man, woman, and child of us will be spaced a few feet from each other. Every hole and canyon in the way must be searched. Every brush must be examined as we go along. This line, friends and neighbors, must not be broken. Every water hole, ravine and cave must be searched thoroughly. Every square inch must be scanned by us as we go. It is the only way. I don't know how long our search will take, but Alfred Cornell is out in the 'Bad Lands' somewhere and when we turn back the little fellow will be with us. We can only hope that we shall not be too late. Now, let's get going. I have appointed some of you deputies to ride on horse back so that there will be no slip up, and there will be none if I know anything about the people of this state."

The line formed—at 6:30 Thursday evening the boy was found kneeling at a water-hole. His legs and feet were badly bruised and inflamed. His father and mother rushed to him clasping him in their arms and said, "How did you like it, lad?"

"Fine," answered the plucky little fellow and burst into tears.

When that ten-mile-line of human beings saw that the boy was found and really alive, a great cheer arose from 250 voices.

They had found that which was lost. They had answered the challenge, had overcome all obstacles and saved a life.

Two hundred seventy-three thousand, one hundred forty-two officers and teachers are assembled in the Church of Christ, going out to search for young boys and girls who are in the Bad Lands of immoral influence that surround us. Let us pray God that we shall not be too late, and we shall not be if we will honor our callings and do our duty as urged upon us through this great Conference.

I have time just to summarize the address given by King Benjamin at the conclusion of his great address as recorded in Mosiah:

"I say unto you . . ." if ye " . . . humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, . . .

" . . . ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:11-15.)

God bless you, officers and teachers of the Church in the Church of Jesus Christ.

May the love of our Redeemer be in each heart, and that means that that love will be expressed in serving one another, for—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said Christ. (Matt. 25:40.)

Oh, what love is in your heart this moment as you contemplate the greatness and goodness of our Father throughout this Conference.

May the Lord continue to bless these brethren of the General Authorities, and others who have spoken to us during this Conference. They represent the hundreds of thousands of others in the Church. God bless his work here among mankind, that the influence of love and goodwill may radiate from this center throughout the whole world, and bring glory to our Father in Heaven, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Our Singing Mothers will now favor us with "God Shall Wipe Away All Tears," with Florence Jepperson Madsen conducting.

The closing prayer will be offered by Elder R. Scott Zimmerman, President of the Western Canadian Mission, after which this Conference will be adjourned for six months.

Selection by the Relief Society Singing Mothers, "God Shall Wipe Away All Tears."

President David O. McKay:

Sister Madsen, Mothers, a glorious, inspirational conclusion!

The benediction will be offered by President R. Scott Zimmerman, after which this Conference shall be adjourned for six months.

The benediction was pronounced by Elder Scott Zimmerman, President of the Western Canadian Mission.

Conference adjourned for six months.

The congregational singing of the Conference was conducted by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall conducting.

The Tabernacle Choir Men's Chorus, under the direction of J. Spencer Cornwall, furnished musical numbers at the General Priesthood meeting Saturday evening.

At the Monday morning and afternoon meetings, the choral music was furnished by the Combined Choruses of the Brigham Young University, with John R. Halliday conducting at the morning session and Norman Gulbrandson at the afternoon session.

The Relief Society Singing Mothers from the Jordan Valley and Mount Timpanogos Regions, and Kolob, Nebo, Palmyra and Santaquin-Tintic Stakes, with Sister Florence Jepperson Madsen conducting, furnished the music for the

Wednesday morning and afternoon meetings.

J. Spencer Cornwall directed the singing of the Tabernacle Choir and Frank W. Asper was at the organ on the *Church of the Air* program, and also the *Tabernacle Choir and Organ* broadcast.

Accompaniments and interludes on the great organ were played by Alex-

ander Schreiner, Frank W. Asper and Roy A. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON
Clerk of the Conference

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